

#25 1/2 Second Ave.

Gloversville, N.Y. Jan. 23 - 35.

Dear Brother Page:

Pardon me for not writing sooner. The cares of my church and the ministers association consumed all my time and just now I am in deep trouble. A brother of mine, a member of our household, died from a stroke of apoplexy. His funeral will take place tomorrow night. However I must write you a line -

I have been faithful in clipping published communications from our papers - you will find them enclosed.

I presented to the Library three of your books you kindly sent me - "Living Triumphantly", "Individualism ^{and} Socialism" and "National Defense". There is a copy of your book "Living Creatively" in the library thus I am keeping the one you sent me also the linen covered book, "The Personality of Jesus" - I am keeping that. - The board covered books are preferred at the Library. I'll read the book & then later I can find a place for it in the Library.

I have read your book "Living Creatively" and
I found it interesting, helpful and inspiring; then
too I have a copy of your book, "Jesus and
Christianity". It is well marked, underlined,
which proves that I found the book suggestive
helpful and profitable

Very best wishes

Cordially yours

G. A. Reind

PACIFISM BREEDS WAR

by AN ALUMNUS



OLD MAIN BELL

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Nos. 2 & 3

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COVER DESIGN BY ANDREW CASE

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A FEW years ago I sat in Schwab Auditorium and applauded frantically while the benign Kirby Page disagreed vehemently with that master of poisonous gases, Major General Amos Fries, on the subject of war. I was applauding Mr. Page. Mr. Page was a pacifist. Mr. Page was opposed to war, and so was I. Furthermore, it was a good show, during which both gentlemen exhibited a heartening lack of respect for forensic convention, and the General's voice quavered with emotion each time he referred to the honor and traditions of the nation. However, the affair ended on a note of anti-climax when the perspiring debaters shook hands on the platform, and the student body went home feeling that it had been cheated out of a promising fist-fight, in which Mr. Page's footwork would have offset the General's weight advantage.

Since that evening, my attitude toward war has undergone a profound change. I no longer believe that the League of Nations is a body of pious gentlemen who wring their hands and sob pitifully at the news that Bolivians, backed by American capital, are engaged in slaughtering Paraguayans, backed by British capital. I no longer go about explaining to recalcitrant Christians that it is essentially unethical to rend the entrails of one's fellow man. I no longer point out to one-hundred-percenters the fact that only rarely does one find a Morgan partner in the front-line trenches. In order to draw even the feeblest applause from me today, Mr. Page would have to beat the General over the head with the speaker's stand.

In the first place, I have learned that modern wars fall under three types: imperialistic wars, civil wars, and wars for national liberation. In other words, I differ with the pacifist, who refuses to recognize that wars may be progressive or reactionary, just or unjust, defensive or offensive—and who by this refusal helps to obscure and becloud the causes and characteristics of war. The pacifists, by preaching that war is a social phenomenon, akin to an epidemic of infantile paralysis and due to the deplorable vagaries of 'human nature,' serve to hinder any honest inquiry into the basic nature of war, and consequently to prevent an understanding of the social relationships which, so long as they exist, must inevitably lead to a recurrence of increasingly savage wars.

What, then, *are* the causes of war?

War is caused by the existence of *economic classes in society*. In order to understand the foregoing statement, let us examine briefly the economic set-up prevailing in all capitalist countries today. We find that society is divided into two main classes: the bourgeoisie, who own the means of production, and the proletariat, who operate the bourgeois-owned mills, mines, and factories, selling their labor-power for wages. The wealth created by labor, however, is far greater than the wealth returned to labor in the form of wages. (Naturally, if I hire an employee who can produce twenty-five dollars worth of cloth each week on my looms, I will not return the twenty-five dollars to him on pay-day. That would be very poor business indeed. If he is lucky, he will get the 'minimum' wage of thirteen dollars, leaving me a 'profit,' after deductions for replacement of capital goods, etc., of several dollars.)

The conclusion of this continued relationship would be easy to foresee even if we were not now living in the midst of just that conclusion. Labor, being paid only a portion of the wealth (commodities) which it creates, is unable to buy back those goods. Warehouses overflow. Production is curtailed. Workers are dismissed. Unemployment grows to overwhelming figures. The purchasing power of the masses chutes downward, forcing further curtailment of production, forcing further unemployment, etc. An economic crisis is at hand!

What are the effects of this crisis?

Roughly, the crisis brings about the following conditions. It creates a state of unrest and discontent among the masses, who are either partially or totally unemployed, or are forced, due to the 'surplus' of labor, to work for the barest of subsistence wages. The masses become 'radical' (that is, resentful of the fact that they lack food, clothing, and shelter, while wheat, milk, and livestock are destroyed, cotton is plowed under, and residential buildings stand untenanted). The more politically advanced section of the working class has discovered that its miserable conditions of existence proceed from certain social-economic relationships, and has set about consciously to destroy those relationships and to substitute new ones.

Secondly, the deepening crisis creates a demand, among the class which owns the imple-

ments of production, for new markets and new sources of raw material, despite the fact that practically the entire area of the world has already been distributed among the 'great nations' in the form of colonial and semicolonial territories, spheres of influence, etc.

Thirdly, the crisis leads to an intensified exploitation of colonial and semicolonial territories, in an effort to solve the crisis by shifting the burden of it onto the backs of the colonial masses. This, of course, leads to resistance on the part of the colonial peoples in the form of mass revolutionary and national-liberationist movements, such as we find today in Cuba, India, and China.

The bourgeoisie, despite the seeming hopelessness of the situation which faces them, have a solution for their difficulties. And that solution is *imperialist war*.

In the first place, war serves to divert the growing discontent and revolutionary upsurge of the working class to a foreign 'enemy.' The creation of this 'enemy' is a relatively simple matter, since the bourgeoisie owns or controls the principal organs of propaganda, from press to pulpit, and atrocity stories may be purchased at a nominal sum per column-inch. Flags wave, bands blare, dollar-a-year men orate, and the working class forgets its misery and marches off to die a patriotic death in defence of the fatherland.

In the second place, war offers the bourgeoisie a means of securing new markets, through a redistribution of colonies, mandates, protectorates, etc.

In the third place, war serves to distract the revolutionary movements among the colonial and national-minority groups under the domination of each warring nation, and consequently to strengthen that domination.

Furthermore, war, through the wholesale destruction of 'surplus' men and materials, demand for special war-making materials, and consequent temporary rise in employment, gives an artificial impetus to the economic system which may lift society out of the current crisis and set it rolling *toward a new and more desperate crisis*.

From the above, we may define imperialist war as an armed (as opposed to economic and diplomatic) conflict between capitalist governments for a 'more equitable' redistribution of markets and sources of materials. Once the

struggle is under way, the 'neutral' nations are soon drawn in by the prospect of gaining new markets during the imminent redivision, by the desire to protect loans made to certain of the belligerents, and by the aggravation of their own internal difficulties.

Imperialist war has also been defined as 'politics continued by forcible means.' That is, the warring nations are simply pursuing by force of arms the same policies which normally they are able to carry out under the cloak of 'democratic' institutions: the policies of suppressing labor movements, acquiring new markets, and exploiting to the limit their present markets.

Such a war (and it is this type of war which threatens us today) can be nothing but *reactionary*, in that it strives to maintain and perpetuate, at the cost of millions of human lives and untold suffering of the masses, a social system which is no longer compatible with the processes of production; and to support such a war is to support the continuation of mass unemployment, starvation, and misery which is an inevitable by-product of our present social organization.

Such a war is propagated in the interest of the minority who own the instruments of production, and is directly and absolutely opposed to the interests of the majority who operate those privately-owned instruments.

And now, what of the other types of modern wars?

In 1783 the colonists settled on the east coast of North America concluded a victorious war against England, by means of which they won the right to self-determination and the establishment of an independent bourgeois democracy. The American Revolution was definitely a *progressive war*, in that it enabled the colonial peoples under the domination of England to break away from that domination, and laid the basis for the erection of a higher form of social-political organization.

In the same sense, we are forced to recognize the progressive nature of *any* war for national liberation. (Here, of course, we differ with the pacifist, to whom war is war, pigs is pigs, and a man's a man for a' that.) If India wages war against Great Britain, or Morocco against France, or Cuba against the United States, then this war is a *progressive war*. And it is only this type of war to which we can honestly ap-

(Continued on page 33)

about three months. "Then," he says, "when you'd appear in court you'd have to face Judge Thomas. Now Judge Thomas is Vice President of the Veterans of Foreign Wars around these parts, and it was from the Veterans that you stole the card tables from, therefore I imagine he would be pretty tough on you fellas.

"The other thing you can do," he says, "is to settle right here for a fine of Ten Dollars."

Christ were we ever happy to hear this. We all pitch our dough in the middle of the table and all we could raise was nine bucks. The Squire thought it over a minute and finally decided to call it square at that. Then he gave us all hell, and we in turn told him that we were sorry that we got in trouble.

That night, Trout, Shadow, and I get together, and decide to sell moony up there to the campers in order that we can make a little dough. The next day, we takes up a collection from the Boy Scouts for gas so we can go home and buy some moony. I knew a damn good place where I could buy a whole five-gallon can of moony for five bucks, on tick. You could mix it fifty-fifty with water and therefore we'd have ten gallons to sell.

gested that he'd stay up at the camp and fix it up while Shadow and I went after it. Let me tell you about that . . .'

'All right, you guys,' orders a turnkey, as he unlocks the door of the cell, 'come on with me down to see the Sergeant.'

Pacifism Breeds War

(Continued from page 4)

ply the term 'defensive' (regardless of who attacks whom), since the subject nation is engaged in defending its right to self-determination. Only in the sense that it is defending its right to exploit and oppress colonial peoples does any capitalist nation wage a 'defensive' war.

We have seen that both imperialist wars and wars for national liberation grow directly from the existence of social-economic classes and from the organic incompatibility of private ownership of the means of production and a social (division of labor) mode of production.

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The third type of war is simply the violent expression of the basic antagonism and divergence of interests of coexistent social classes: the transformation of the everyday conflict of classes into open *civil* war between classes, and the substitution of physical weapons (arms) for economic and political weapons (strikes, wage-cuts, picketing, anti-labor legislation and injunctions, blacklisting, speed-ups, etc.).

Here, again, it is necessary to recognize the *progressive* character of civil (class) wars, insofar as they tend to weaken or destroy certain outgrown and reactionary institutions which, naturally enough, are reluctant to 'reform' themselves out of existence, and which can be completely and irrevocably demolished only by physical force. Thus, we find that the feudal system in Europe underwent a long period of evolutionary reform, but that a French Revolution was necessary for the clearing of the feudal debris from the road to modern capitalism and bourgeois democracy, just as water, upon being heated, undergoes an evolutionary, quantitative change in heat up to a certain temperature, at which point the water undergoes a revolutionary, qualitative transformation into steam.

Only when we have come to understand the social, economic, and political causes and characteristics of modern wars are we able to deal intelligently with the war question. The student who regards the American Civil War as a conflict between the stubborn, slave-holding gentry of the South and the righteously indignant citizenry of the North over an abstract principle of 'freedom' is unequipped to cope with the hard historical facts relative to that event. The student who recognizes in the American Civil War the violent counterpart of the conflict between the agrarian economy (chattel-slavery) of the South and the industrial economy (wage-slavery) of the North stands on solid ideological ground, from whence he may proceed to a clear and comprehensive analysis of this particular historical action.

Similarly, the student who regards imperialist war as a 'social disease,' brought about by the inherently base passions and prejudices of the human animal, and to be cured by an international glee-club chanting 'Love thy neighbor,' is totally incapable of advancing, or even

of recognizing, an effective anti-war program. Furthermore, pacifism, lacking any foundation in reality, is unable to withstand even the mildest of atrocity stories, and is completely dispersed by the first blast of the trumpets.

The question of war confronts every student today, not as an abstract, academic problem in political science, but as an *imminent reality*. What are the students going to do about it?

A scatterbrained, immature section will feel that going to war would be a very romantic adventure, in the best Hollywood tradition.

A certain section will remain indifferent until war actually breaks out, when they will march off in bewilderment to make the world even *safer* for democracy.

Another section will adopt a pacifist attitude, which will be dissolved in the first wave of chauvinistic hysteria.

But a rapidly growing section of the students has learned that war is *not* a mysterious social phenomenon, but proceeds directly and inevitably from the existence of *classes* in society, and that the *only* effective campaign against war is a campaign for the establishment of a *classless* society and the complete abolition of the *causes* of war. These students have further learned that the only section of the population capable of effecting this revolutionary transformation of society is the industrial proletariat in league with the most exploited section of the farmers and the petty bourgeoisie, wielding the mighty weapon of revolutionary theory forged by Karl Marx, Friedrich Engels, and Lenin, under the leadership and guidance of the Communist Party.

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Author's note: This article is an attempt to treat in terms of paragraphs a subject which should be handled in terms of volumes. It suffers accordingly. Quite naturally, the writer does not expect any student to accept the conclusion drawn here, on the basis of this presentation. He does call upon every reader to consider the foregoing thesis, in the certainty that it is, in rough, the only correct analysis of the causes of war, and that it points the way to the only effective campaign for the abolition of war. And that consideration should be founded on something beyond classroom apologetics for the status quo.

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NOTES and COMMENT

BY THE EDITORS

Note for Red-Baiters

A Mr. William Randolph Hearst would be much interested in the article, 'Pacifism Breeds War,' in this issue. He would be especially interested in the author's conclusion. No matter how sound the analysis, no matter how clearly the writer has examined the facts, the ending, proposing, as it does, a shift from the economy that has kept Mr. Hearst securely among the country's multi-millionaires, would irritate him.

Mr. Hearst would see that something was done about such things. People shouldn't be able to think in this country, he has pointed out repeatedly—in spite of the lead line of many of his newspapers (patriotically named *Boston American*, etc.) that these papers are for 'People Who Think.' Radicals have gone so far as to add the phrase, 'as I do,' to Mr. Hearst's slogan. They, however, are merely mad—because they didn't inherit anything.

Mr. Hearst's latest campaign libels basely the men who teach classes in colleges which have enough guts to let their professors speak what they believe to be true, instead of orating on and on concerning the drivel Mr. Hearst wants the people to believe.

With characteristic disregard of both facts and the Constitutional rights of free speech and thought which he defends with his honor and his seventeen million inherited dollars, Mr. Hearst has declared that professors and students have no right to think that perhaps there's something

slightly rotten about the Capitalistic system, and to scent a bare possibility that all modern wars are not fought to protect mothers and sisters from rape and our homes from pillage.

The article in this issue proposes a change that would injure not only Mr. Hearst, but many of his allied exploiters of human flesh and blood. It goes so far as to suppose that College Men might be interested in the world into which they will be thrust after four years of Pennsylvania's mountain solitude. Furthermore, it clears away the debris of sentimental slop that has obscured any analysis of the causes of war far too long now.

Mr. Hearst wouldn't like it. Nor would his well paid mental prostitute, Arthur Brisbane, like it. It would be to them another example of the way 'red, Russian, revolutionary Communism is spreading its insidious propaganda among the clean young minds on college campuses today.'

It is in the sincere hope that at least a few Penn State students possess something within their craniums other than 'clean fine young minds' that we have printed this article. To us it is a much-needed addition to our analysis of the reasons millions of young men have died, and of the machinations that today are working towards *our* deaths.

If Mr. Hearst is right in his seeming belief that *all* the American people will follow any slop which is illustrated with enough legs, our printing of this sincere and clear article is merely a cry in the wilderness of undergraduate gullibility.

We hope that it isn't.

The Arbitrator

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Price 5 Cents

WHY REPEAT THE FAILURE?

IF the chief cause of the depression was the unequal distribution of profits;

If the unequal distribution was due to the corporations;

If the corporations served themselves ahead of the public;

If the public is made up of more employees than employers;

If, with everything their own way, the corporations have ruined themselves as well as the country;

If, as Gerard Swope says, government will have to take over industry unless industry regulates itself;

If such voluntary regulation is impossible under competition for profits;

If under favorable restoration of the profit system there will be at best 5,000,000 unemployed:

Then it is futile to lend the people's money to banks, recondition railroads, relieve the farmers by a moratorium, enact securities bills and inflate the currency.

Rather let government take over industry, put everyone to work and reap the ensuing profits for the people.

Instead of a new deal with the old pack, in which the cards are marked and worn out, call for a new deck.

Instead of overthrowing the government, let the government overthrow the profiteers.

PESSIMISTIC PACIFISTS

OPTIMISM is the triumph of hope over experience; pessimism confronts sham with reality. Optimism is again in the air, confident that it will not crash; pessimism is flat on its back, knocked out by President Franklin D. Roosevelt.

Optimists welcomed the Treaty of Versailles, the League of Nations, the Washington, London and Geneva disarmament conferences which resulted in increased armaments and no security. Pessimists saw through the hypocritical professions of peace which fooled the optimists on those occasions; they are luke-warm over the call from our President which, like his numerous other proposals, is good as far as it goes.

The President sent an appeal to fifty-four nations, including Russia, Germany and Japan, asking that they take necessary action at the economic and disarmament conferences, including stabilization of currencies, freeing world trade and raising price levels. Rejoicing by optimists, but

pessimists would be more impressed if the United States definitely offered reciprocal free trade instead of raising hopes with no agreement to remove tariff barriers itself.

The President urged that the ineffective year-old disarmament conference, on which optimists pinned their faith, decide upon partial disarmament as the first step towards complete disarmament. He urged the adoption of the MacDonald plan which involves reduction of various arms by categories, including the limitation of military aircraft of the major powers to 500, against which the United States has protested. The pessimist scorns the reduction in the number of bombing planes when commercial planes can be converted in a few days, or the elimination of any particular number of tanks and heavy artillery when other implements of destruction may be substituted.

President Roosevelt advised the nations to enter into a solemn pact of non-aggression. The pessimist calls attention to the Kellogg Pact, a solemn agreement against all war that is entirely nullified by the reservation which permits each nation to decide for itself whether it is the aggressor or not. Mr. Roosevelt proposes to retain this same privilege for the United States in future, instead of binding us to abide by the decision of the World Court. He recommends adequate defense, though no satisfactory method has been found of determining where defense stops and aggression begins. He suggests that no nation send armed troops across its border, but maintains the right of the United States to keep its marines in China and to send other troops across a border for purposes of punishing an aggressor.

Immediately after his call for peace the President asked for an appropriation of \$3,300,000,000 to employ men on public works, including naval construction, airplane building, army housing and mechanization and motorization of army units—these subject to any armament limitation agreements which the United States might enter.

Under the arms embargo resolution already adopted by the House of Representatives, private manufacturers can continue to ship munitions abroad unless stopped by the President so far as specific aggressors are concerned. The United States munition makers are allowed to furnish arms to Paraguay and Bolivia to conduct their war. The President approves a \$230,000,000 naval construction program to start August first to add thirty warships to our navy.

The pessimistic pacifist agrees with the President that "the way to disarm is to

disarm," but would include the scrapping of all navies as well as land forces. He insists that weapons of defense are offensive. He denounces conferences at which no important action is intended and demands direct action by his own government. If the United States will agree to disarm completely provided the other six dangers of the world will also abandon their preparation for imperialism, its activity for peace will be contagious. The pessimistic pacifist is the optimist who believes that permanent peace is possible.

NATIONAL RECOVERY

THE trial of Charles E. Mitchell, former president of the National City Bank, illustrates the methods of the system which the reds have vainly striven to overthrow but which has been crippled by overreaching itself. Mr. Mitchell was one of the biggest men in the country, more powerful than a million laborers, so rich that his income in 1929 was \$3,466,324.

Mr. Mitchell is typical of the captains of industry who are expected to regulate business voluntarily so that the anti-trust laws can be suspended, as provided in the national recovery bill submitted to Congress by the White House. If the Mitchells, Morgans, Youngs and Insulls do not turn the trick properly the game will be supervised in a new deal by one man—at present the busy President Roosevelt, or in case of calamity the less effective Nance Garner.

Well, Mr. Mitchell has shown how he has regulated public affairs. He paid no income tax on his enormous 1929 income. He overlooked a trifle of \$666,666 paid to him by the bank from the management fund and he sold 18,300 shares of the bank's stock at a loss to offset his profits. This sale was made to his wife, the sale being effected by his writing a letter to his dear wife saying she had bought the stock from him, though it was really in the vaults of J. P. Morgan & Co. as collateral for a loan. Mrs. Mitchell paid nothing for it and never saw the certificate, but the great industrialist who understood the intricacies of the law avoided paying \$850,000 that was due the government of the people.

Poor Mr. Mitchell is said by his attorney to be "threadbare," meaning down to his last \$7,000,000 according to some estimates, but more likely far less than that as he still owes the Morgans \$6,000,000. Will the bankers and industrialists so regulate industry as to prevent speculation with the people's deposits and investments, or should the temptation be taken away from them?

If misstatement of fact occurs, a correction from one better informed will be welcome

A Constructive Philosophy

(Continued from the December issue in which was outlined a new philosophy dependent solely upon the Truth revealed in our own time. In January this philosophy was applied to war, in February and March to economics, and in April and May to sex.)

APPLIED TO SEX (Continued)

THE important point to be made is that men and women are endowed with promiscuous passion which is stronger than conscience, church or law. We may not like the idea but that is how the human race is constituted and the fact should be realized before legislating Cupid out of office. The force which controls future generations unfortunately does not always operate wisely nor for the best happiness of the individuals or the race, being no respecter of suitability in its selections. There is some doubt whether more joy or sorrow results from human sex love with its jealousies and disappointments; but as sex cannot be eliminated, the problem is to get the best out of it, reducing where possible the tormenting effects. Man's laws should be revised to embody true appreciation of sex hunger.

Comprehension of the irresistible character of the force that impels men and women together brings rejection of the idea that sex is sinful. If male and female must cohabit for the race to survive, and if there are no God-made discriminations between various kinds of union, all cohabitation appears to be the fulfilment of their necessary functions. The pleasure derived from bodily gratification in the reproductive act is one of the world's blessings, just as we can be thankful that appeasing hunger is enjoyable instead of painful. The Puritanical idea that pleasure is wrong is giving way to the theory that pleasure is wholesome, provided temporary pleasure does not lead to lasting unhappiness.

The selection of the quality of sex appeasement is a problem as important as the use of a proper diet. Promiscuity is not to be encouraged, for casual relations seldom provide the permanent happiness that marriage often brings. Sipping here and there does not bring satisfaction equal to conubial bliss, but when people stray from the monotonous path they should not be severely condemned, for they are merely obeying the command of nature without inhibitions.

The disgrace and shame of extra-marital relations are less poignant than a generation ago, thus relieving the world of some of its sorrow. More of the unhappiness caused by sex love will disappear when the old conception of obligatory monogamy has been supplanted by recognition of the sex urge imposed by nature upon all animals, including man. No one person should be expected to control the affections of another exclusively forever. A union of a man and a woman should not be supposed to last eternally any more than platonic friendships or business part-

nerships. The feeling that couples are eternally bound to each other with no means of escape is like a pall hanging over the household, whereas nothing really terrible has happened if they find themselves less congenial than they had supposed. Divorce is one of the modern blessings, a cure for life-long quarreling, entailing no disgrace. Nor is there any valid objection to remarriage after divorce. This happens to be written by one who has been happily married for twenty-two years and again for twelve years without ever for one moment wishing to change his consort. Divorce does not separate happy couples. The statistics which show one divorce for every six marriages are misleading, for the marriages are those performed in one year while the divorces obtained in that year represent the break-up of marriages existing from all previous years.

When a man and a woman have been happy in their close relationship and one is bereft of the other by death, it is natural to grieve intensely; but even this sorrow need not be so long continued as has been considered obligatory. Religious people who have confidence in meeting their beloveds in heaven appear to suffer more than those who consider life on earth the principal field of animation. The community honors the former for their loyalty and sneers at those who endeavor to readapt themselves to a new life; but that will be changed when actual conditions rule our habits. Not so long ago widows wore heavy crepe veils for three years and black mourning gowns the rest of their lives, but now it is not uncommon to shun any outward sign of bereavement, though the love and loss may have been equally great. If one is not expecting a reunion after death, a new partnership can be made and normal activities resumed without feeling that any slight has been offered to the first companion by gratifying the natural instinct for another mate.

A saner attitude toward the actual status of sex attraction will modify the feeling of jealousy that causes much unhappiness. While apprehension over the loss of affection is a very real and natural feeling, jealousy is intensified by the accepted idea that each person should be true to one love only, a theory of exclusiveness of passion that has been proved a fallacy. When the promiscuous desires of men and women are recognized as the natural course, the transfer of affection will not be so serious a loss as it is now. Even the green-eyed monster can be subdued to some extent by a rational view of life. As proof that jealousy is an instinct that cannot be overcome, we are referred to the animals, among whom the bucks, bulls and stallions fight for their mates. True; but they all have plural wives, and the does, cows and mares show no jealousy. Among cats and dogs both males and females are practically free from sex jeal-

ousy. The analogy with animals does not hold; human beings love more intensely, individually and unselfishly than the lower species and must be judged by themselves. Jealousy among our kind is fostered by the antiquated idea that when one has captured a mate, ownership results which can brook no interference by a third party. This resentment is often assumed after love has departed, whereas it should not be considered a disgrace to be unable to hold a spouse who seeks another alliance.

The principal difference between the old and new methods of meeting the difficult sex problem is that conservatives still cling to the idea that sex relations can be made as they would like them to be, while evolutionary philosophers look at life as it really is. Experience has demonstrated that all marriages cannot be happy and should be dissolved if intolerable; that mankind is not monogamous and should not be severely blamed when following the natural course prescribed for it; that sexual errors are not unforgivable but can be rectified; that laws should be revised to embody the knowledge acquired since our present legislation was enacted, and instruction should be given to young people to enable them to meet the inevitable problems arising from universal sexual desires.

(To be Concluded)

ROCKEFELLER, ROXY, RIVERA

WHEN John D. Rockefeller, Jr., first showed the plans of Radio City to his father, the latter could not understand them and asked to have a model made. That was done, the model was loaded on a truck and taken to the smart old man who studied it carefully, turned to his son and said: "John, I didn't know you were such a fool." Anyone might condemn the stupidity of erecting conventional commercial skyscrapers when a unique symmetrical development was possible; or might express surprise at the construction of two music halls side by side and the engagement of Roxy whose own similar venture was a failure.

Now the poor Rockefellers have been caught napping again, having accepted a sketch for a mural by Diego Rivera without suspecting that Lenin might appear in person, immortalized by his artistic admirer who had previously satirized the elder Rockefeller as a symbol of capitalism. To have Lenin in the foyer was more offensive to the Rockefellers than Roxy's chorus girls on the stage, so they paid Rivera in full—\$21,000 for a few weeks' work—and covered his masterpiece so as not to interfere with the renting of the building to conservative tenants. They were entirely within their rights. So would they have been if they had developed this urban oasis with a park and one exquisite building devoted to broadcasting the best possible programs free from advertising, endowed as a perpetual Radio Centre.

Sentiment is divided between those who think Rivera should have changed his

mural to conform to the wishes of his employers who paid him handsomely, and those who maintain that an artist must express himself come what may. Rivera has offered to paint the library walls of the Rand School and if no objection is made to any Lenins or Trotskys or Rockefellerers that he may insert, he might graciously donate the \$3,000 so badly needed to pay the taxes on the People's House, 7 East 15th Street, where the Rand School is located. As he has not agreed to that, all of us should chip in.

THE UNITED FRONT

THE appeal of Karl Marx, "Workers of the World, Unite", has not been followed and is not in prospect by the two chief parties representing radical labor in the various countries.

The Rand School Press has published a pamphlet by August Tyler describing the difficulties in the way of union between the Socialist and Communist parties. Through numerous quotations from prominent Communists he shows that the cry of Communists for a united front against fascism is a maneuver to rule or ruin all other labor organizations. It is impossible for those who denounce Socialists as Social Fascists to unite with Socialists against fascism, or to unite for the overthrow of the bourgeois dictatorship with Socialists whom they denounce for "strengthening the bourgeois dictatorship."

It is disappointing to admirers of the Russian revolution to read the quotation from Lenin who advised Communists "to practice trickery, to employ cunning, and to resort to illegal methods—to sometimes even conceal the truth" in order to penetrate the unions.

Several organizations are presented as "innocents' clubs", the members of which do not know their real purpose. Among them are the Friends of the Soviet Union, Workers' International Relief and International Labor Defense, which claim to be non-partisan but are really Communist.

The author concludes that "the basic principles of Socialism and those of Communism differ so widely that an amalgamation of the two parties is well nigh unthinkable." To a new member of the Socialist Party it appears that both Socialists and Communists are striving primarily for the emancipation of the workers through government ownership of industry, and that the difference is chiefly in the method of carrying out the revolution, one party favoring educational and political procedure and the other direct action in which the end justifies the means.

Kirby Page writes in The World Tomorrow that the Communists seek to organize the workers "for the violent seizure of power, the establishment of a dictatorship of the proletariat for an indefinite period by whatever degree of terror is required. It cannot be repeated too often that the Communist method is the military method, directed against class enemies rather than

national foes. . . . The strategy of the Socialists and that of the Communists is irreconcilable. We cannot at the same time seek a democratic state and a dictatorship. We cannot follow both the pacifist procedure and the militarist method."

So Communists and Socialists cannot unite, but Fascists get together. Sir Oswald Mosley, surrounded by nine British Fascists, stood recently in the pouring rain in the Imperial Way in Rome for two hours and with outstretched right arm took the salute from thousands of Italian Fascists taking part in the "Birth of Rome" review. Above him waved a new banner presented by Mussolini, black with the Union Jack in the top left corner and Fascist emblem in the centre. Across it was the inscription, "British Union of Fascists. For King, Empire, and International Justice." Over the banner was a gold Roman Eagle.

After the review two German Nazi representatives joined the British, saluted and shook hands.

FOSDICK ON WAR

HARRY EMERSON FOSDICK'S change of heart since the World War has been a matter for controversy among our readers, so we asked Dr. Fosdick if he would make a public statement of regret that he had supported the war. In reply he sent his article in The Christian Century from which the salient paragraphs are here quoted:

"The sooner war seems so unthinkably insane and wicked that anybody who ever supported a war is by hypothesis convicted of moral astigmatism, the better for the race. . . . I, for one, do not yet clearly see what was the ideal thing to do or whether there was any ideal thing to do at all. Was being a conscientious objector ideal? But many of us who never had done any significant thing to forestall war could not so easily refuse responsibility in meeting an actual emergency which had to be met, one way or another, and which we had not earned the right to avoid. . . . But this thing we learned—as every thoughtful Christian who ever supports a war must learn—that war is hell, so wild and insane that it cannot be rationalized or civilized by any device, and that he who backs a war is dragged beyond all his resistance into supporting Antichrist in most hideous forms. . . . To be sure, I find no satisfaction in the glibly false simplifications of the war issue which seem to content some of my absolutist friends in the pacifist ranks. Stubborn facts, as they seem to me, still make the problem presented by the great war a dubious and twisted matter. This is the very bedevilment of war—it poses a situation where there is no really right thing to be done about it. Everything that one can do or leave undone is wrong, from rallying around the flag to washing one's hands of the whole business. . . . I do not propose to bless war again, or support it, or expect from it any valuable thing. . . . Let a man earn his right to re-

fuse support to another war by explicitly dissociating himself in advance from any faith in war's methods or any willingness to compromise with them. . . . Wars will not be stopped by individual conscientious objectors. . . . The towering necessity, therefore, is not first of all individual pacifism, overemphasis on which may well prove a red herring across the real trail. . . . I believe in the league of nations . . . the world court . . . the outlawry of war."

It is evident, therefore, that Dr. Fosdick has not expressed regret at supporting the World War. His confusion about the right action to take was consistent with the teaching of Jesus who said, according to three gospels: "And when ye shall hear of wars and rumours of wars, be ye not troubled; for such things must needs be." As this unusually eloquent Christian minister will not now "explicitly dissociate himself in advance" by signing the pledge of war-resistance, will he not experience the same confusion when the next war comes?

ECONOMIC CONFERENCE

SEVERAL thousand Socialists, farmers and other labor groups, convening at Washington on May 6 and 7, passed a new Declaration of Independence, in part as follows:

"We, the representatives of workers' and farmers' organizations, in Continental Congress assembled, call upon all those who toil to organize to achieve one supreme aim, a new economic system based upon the principles of cooperation, public ownership and democratic management, in which the planlessness, the waste, and the exploitation of our present order shall be eliminated and in which the natural resources and the basic industries of the country shall be planned and operated for the common good."

PEACE OR WAR?

THE allies who disarmed Germany in a few weeks after the armistice have been unable to disarm themselves in fourteen years, so now Germany, having learned nothing by experience, proposes to re-arm, thus gaining equality in military strength and insecurity. Germany armed will be in greater danger of invasion than Germany impotent.

THE Intercollegiate Disarmament Council, National Student Federation and Brown Daily Herald, who have been conducting a questionnaire among the colleges, had received 22,815 answers up to May 20. Of this number, 6,347 students said they would support the United States in any war; 7,342 would bear arms only if this country were invaded, and 8,938 declared that they would never fight in any war. The proportion of absolutist pacifists in State universities where military training is compulsory was larger than elsewhere. The poll was prohibited at the University of Nebraska.

Civil Liberties Abridged

Supplied by the American Civil Liberties Union, 100 Fifth Ave., New York City.

MARKED GAIN FOR CIVIL LIBERTY IN MANY STATES

MARKED improvement in the attitude of federal and state governments generally toward civil liberties is noted in the Civil Liberties Union's annual survey, lately made public. For the first time in years, no one is serving sentence under criminal syndicalism or sedition laws in any state or colony (except the Philippines), and no such cases are pending in California and Pennsylvania, where most of these prosecutions have taken place. The only syndicalism charges pending are in Illinois and Ohio, in coal strike cases, and in Michigan and Iowa, against farmers who opposed mortgage foreclosure sales.

There is no activity by federal government departments interfering with civil liberties. No cases of mail exclusion by the Post Office Department are hanging fire. The Department of Labor has ceased persecuting alien radicals. It was a new Democratic administration in Michigan that caused the dismissal of the 1922 syndicalism cases against W. Z. Foster and 17 other Communists, engendered by the Palmer-Burns regime in the Department of Justice. In eight states laws curbing issuance of injunctions in labor disputes have been enacted this year. Repressive legislation such as teachers' loyalty oath bills has been generally defeated.

The worst local areas of repression are in the South, where the Communists have made an issue of Negro rights; Southern California, where the Better American Federation and American Legion continue breaking up radical meetings; the Southern Illinois coal-fields; and Chicago and Boston.

MOVE TO RESTORE LIBERTY IN ILLINOIS COAL-FIELDS

A CAMPAIGN to restore civil liberties to union miners in the Illinois coal-fields is "one of the major tasks in this country today," according to a report lately sent by the Civil Liberties Union's executive board to its membership. Plans to hold public meetings in closed counties to establish the right of free speech and free assemblage, are being worked out by a special committee.

"We ask," says the board, "participation of all Illinois residents interested in preventing further violence and bloodshed in the affected areas, and in re-establishing those civil liberties on which orderly solution of the conflict depends."

Seven members of the new independent union, the Progressive Miners of America, or sympathizers, have been killed in Illinois.

PENNSYLVANIA MAGAZINE GAG NEVER REACHES VOTE

OPPPOSITION to the Pennsylvania magazine-gag bill was so strong that it died in committee when the legislature ad-

journed. Widespread protest was aroused by the National Publishers' Association, the Pennsylvania Civil Liberties Committee, and the National Council on Freedom from Censorship, the latter a unit of the A.C.L.U.

The bill, introduced by Representative Howard Long of Philadelphia, provided for annual registration, with a \$15 fee, by every periodical circulating in the state. It would have given the state superintendent of education power to withhold licenses from any publication he considered "indecent."

CELEBRATIONS ON MAY DAY MET LITTLE INTERFERENCE

MAY Day this year was one of the most satisfactory in years, municipal authorities generally refraining from interference with demonstrations by labor and political groups.

Pittsburgh was an exception, 16 persons there being arrested for "holding a meeting without a permit," and each sentenced to pay a \$10 fine or serve 10 days in jail. The Union and the International Labor Defense are appealing these convictions, since no meeting was held, most of the arrests being made in a house. Philadelphia had no disorder, in agreeable contrast to May Day last year, when police clubbed many paraders.

Five bombs exploded in Chicago industrial buildings were first blamed on "reds," and the Civil Liberties Union immediately offered \$1,000 for proof that radicals were guilty. Then the police found the bombs were placed by gangsters seeking to rule conservative unions.

JAILOR WHO GAVE PRISONER TO LYNCHERS IS OUSTED

GOV. RUBY LAFFOON of Kentucky has removed Curt Jones, Caldwell county jailer in Princeton, Ky., who surrendered a prisoner to lynchers last June. The Governor acted in response to a formal petition presented by Grover Sales, Louisville attorney for the A. C. L. U. This petition was based on a Kentucky law which provides that when any prisoner is taken from a jailer and killed it shall be prima facie evidence of neglect of duty, and that it shall be mandatory for the Governor to oust the jailer.

Walter Merrick, a white man, was the victim of the mob. He was awaiting trial on a charge of dynamiting the storehouse of a school board member. Filing of the petition followed repeated appeals to Gov. Laffoon for removal of Jones and for action against the lynchers.

CENTRALIA CASE FIGURE DIES AFTER BRAVE FIGHT

DEATH has taken another important figure in the Centralia (Wash.) Armistice Day case. James Smith, one of those originally arrested for defending the local I. W. W. hall against the attack of a pa-

triotic mob in 1919, died May 12 after a brave fight of more than a year against the ravages of an internal tumor.

Jim Smith was a brother of Elmer Smith, the Centralia attorney who died in 1932, from illness resulting directly from the hardship of his long campaign to free the I. W. W. members serving 25 to 40 years in prison for killing one of the soldiers who raided their headquarters. Elmer was 43 years old, and Jim 40.

Held in jail during the days when Centralia was dominated by the mob, Jim Smith was released when it was shown that he had no connection with the defense of the hall. Thenceforth he was active in aiding the men accused of murder, and in working to free the eight convicted in 1920.

PENNA. ANTI-YELLOW DOG BILL WINS OVERWHELMINGLY

ALL agreements providing that employees shall not become members of a labor union are declared contrary to public policy and void in an anti-"yellow-dog" bill passed by the Pennsylvania Senate on May 4, with a vote of 47 to 1. It had passed the House by 88 to nothing. Enactment of the bill, which was introduced by Representative John J. Kane of Pittsburgh, followed a statewide campaign by the State Federation of Labor, the Pennsylvania Civil Liberties Committee, and the National Committee on Labor Injunctions, organized by the A.C.L.U.

GARY POLICE ARE ENJOINED FROM ATTACKING JOBLESS

THE police and mayor of Gary, Ind., have been enjoined by the Lake County Superior Court from interfering with International Labor Defense and Unemployed Council meetings. This injunction was issued in response to a petition filed after the police had broken up gatherings in Roumanian Hall. Evidence showed the police had raided the hall without a warrant, destroyed property, and used clubs.

MISS PERKINS VOIDS DOAK ALIEN FINGER-PRINT ORDER

ACTION by Secretary of Labor Frances Perkins in voiding ex-Secretary Doak's order requiring all aliens to be fingerprinted, was commended by the Civil Liberties Union as "an exercise of common sense." The Doak order was to have become effective May 1. It was opposed not only by the A.C.L.U. and other liberal organizations, but by Edward Corsi, Commissioner of Immigration on Ellis Island, who declared it would cause wide resentment among law-abiding aliens.

THE ARBITRATOR

TO OUTLAW WAR, ABOLISH POVERTY,
UNVEIL SUPERSTITION AND SECURE
JUSTICE.

Editor, William Floyd.

even a disguised one, but it contains the illustrative material for a good one, if one cares to think of it that way.

COSMOLOGY. By J. A. McWilliams, S. J. The Macmillan Co., \$2.00.

A Jesuit textbook for Roman Catholic colleges. It includes such subjects as the magnitude of the universe, teleology, evolution, space, time, physical laws, and miracles. The method is that of the formal statement and defense of theses and the presentation and answer of objections.

PREACHING AND THE SOCIAL CRISIS. Edited by G. Bromley Oxnam. Abingdon Press, \$1.50.

These twelve lectures were delivered before the Boston university school of theology by twelve of the outstanding preachers of the country, including, besides the editor, Kirby Page, Bishop McConnell, Burris Jenkins, Bishop Edwin H.

Hughes, and others fit to move in that high company. They are ringing messages on the challenge of the present crisis to Christianity.

WILLIAM OF ORANGE. By G. J. Renier. D. Appleton & Company, \$2.00.

The four hundredth anniversary of the birth of William the Silent, Prince of Orange, on April 24, was an event celebrated not only in Holland but in this country. It revived interest in that succession of rulers who played so important a part in the liberation of the Netherlands from Spanish rule, and in the wider involvements of European history. This book recounts the life of the great-grandson of this national hero, the man who married Princess Mary, the daughter of James II of England, and in the revolution of 1688 dethroned his father-in-law, and with his wife held rule jointly under the royal titles of William and Mary.

C O R R E S P O N D E N C E

From Rabbi Schwartz

EDITOR THE CHRISTIAN CENTURY:

SIR: My desk is literally cluttered up with copies of The Christian Century. All of them I have read and some await my rereading. I often imagine that when my people enter my study and see these piles of The Christian Century they may suspect me of disloyalty to Judaism!

I have read your editorial in the last issue—"Jews and Jesus" three times. I am going to speak on it from my pulpit tonight at our Sabbath service. I consider it a most courageous utterance by a truly great Christian on the age-old, unjust attitude of Christians towards Jews. I know there are many liberal, fair-minded and noble-hearted Christians who have spoken in the past and speak from time to time courageously on the subject with sincere intentions to remedy this ancient evil. I know one on your own staff, a former beloved teacher of mine at the University of Chicago, Professor Herbert L. Willett. But I do not recall ever having read or heard such direct and fearless localization of the root of that evil.

In the true fashion of the old prophet—you are brave enough to say "Atah Ha-ish—thou art the man"; when you speak of that evil, you say "it is embodied in the sacred scripture of the Christian church—notably in the Gospel of John." That is indeed a courageous statement, and so are your other expressions: "immoral theology," "demonic obsession of Christendom," "no Christian sin can stand beside this," etc., "bedeviled the mind of Christendom." Yes, that is the cause and the root of the age-long and age-old brutality visited upon the Jew. And until that cause is removed, and that root uprooted, nothing will help. I am familiar with all the noble efforts at better understanding between Christian and Jew. I have preached in Christian pulpits and Christian ministers have preached in my pulpit. I have sponsored "Fellowship of Faiths services." They "heal the wound of my people, but lightly." They have been of no avail. For the Christian child goes back to his Bible, and for that matter the adult Christian also, and the Jew remains in their eyes the "Christ-killer." And "the vicious doctrine is thus perpetuated from generation to generation," to quote your own words.

As for Jews accepting Jesus. Do we not teach and preach his ethical and moral principles when we teach and preach the truths uttered by Isaiah and Micah and Hosea and Hillel? Did Jesus have any other truths? I know of few rabbis in the liberal ministry who at one time or another do not preach on Jesus in the same spirit of admiration as they do on the other great prophets and sages in Israel. The synagogue will accord a place to Jesus when the church will portray him in the true light as a son of Israel, as a great teacher and prophet, freed from the "immoral theologies" and fundamental superstitions which a primitive church has

built around him and which the churches of today perpetuate.

I know that you expect no gratitude for your courageous utterances, but to satisfy my own sense of gratitude, I want to tell you that I am most grateful for that editorial. It is indeed a token of some spiritual progress. Thank God for that.

Washington Boulevard Temple,
Chicago.

SAMUEL SCHWARTZ.

From Rabbi Isserman

EDITOR THE CHRISTIAN CENTURY:

SIR: A Jew would be insensitive indeed not to feel grateful for the fine religious spirit, the genuine fellowship, the humility and the sense of contrition as well as the sympathy for Jewish suffering in the past and the present which animated the editorial on "The Jew and Jesus." It is a courageous thing for a Christian leader to state that the greatest sin of the church was its sin against the Jew. Few Christian leaders have been prepared to admit, as The Christian Century does, that in the church's teaching that the Jews crucified Jesus it had filled hearts and souls with hatred. His appeal to Jews not to hold Christianity responsible for the errors of church leaders is bound to find a responsive echo in Jewish hearts. The genuineness of your concern over what is transpiring to the Jews in Germany cannot but be appreciated. Yet, noble though your words may be and marking as they do a milestone in Jewish-Christian relationships, it would be unfair to you and unjust to Judaism if only uncritical laudations would greet this article, and if the Jew did not consider it with the same candor and the frankness with which the editorial was written.

It is true that Christianity, as a religion, is not responsible for the persecution of the Jew. Those who persecuted Jews, those who hated, those who oppressed, those who massacred, even if they did it in the name of Christianity, did so in violation of its spirit. That nationalism animates Christians today, that our unjust social order is tottering, that wars are in the offing in states dominated by Christians, in civilization controlled by Christians, is not a reflection upon Christianity but rather an indication that its ethical and spiritual message has failed fully to permeate the hearts and souls of those who subscribe to it. Just as it is unfair to hold Judaism responsible for the sins of a few Jews in Hollywood or in Berlin or in New York, so is it unfair to judge Christianity by those of its sons who, by their brutality, have been treasonable to its genius and to its spirit. If Christian civilization is at the present moment characterized by social injustice, by the threat of war, by race prejudice, it is not because but in spite of the Christian message. Christianity is no more responsible for the machinations of Hitler than Judaism is responsible for a few exploiters who happen to be Jews.

There is also the other aspect of the picture, and this book does it full justice. Throughout the whole period under review, and especially in recent times church bodies, church leaders and multitudes of the rank and file have risen above the ethical level of their day to challenge corrupt practices and to trouble consciences which would prefer to sleep during the intervals of the enjoyment of profitable social injustice.

And so through the past into the present and toward the future this fine book traces the operation of the spiritual forces that have had such immeasurable effect upon human life. As we turn these pages tingling with life we cannot help gaining a clearer sense of direction in a very confusing era.

DORR DIEFENDORF.

Drew University,
Madison, N. J.

Preaching and the Social Crisis.

Edited by G. BROMLEY OXNAM.
New York: The Abingdon Press.
\$1.50.

The lectures in this volume were delivered by Kirby Page, Jerome Davis, Harry Frederick Ward, William Nelson DeBerry, G. Bromley Oxnam, Francis John McConnell, Burris Atkins Jenkins, Charles Wesley Burns, Fred Winslow Adams, Merton Stacher Rice, William Leroy Stidger, and Edwin Holt Hughes. In the list are three Methodist bishops, three professors, two of whom are radical in their viewpoint, four pastors, one of them a noted Negro preacher, three of them unorthodox, a college president, and a free lance Christian socialist. The lectures of Doctors Jenkins and Rice are devoted to personal problems viewed in a social setting. Bishop Burns defends the necessity of a personal redemption before social reforms can be safely undertaken. Bishop Hughes devotes his lecture to Prohibition. Doctor Adams, theologi-

cally unorthodox, makes an exposition of the necessity of a social recasting of worship. Doctor DeBerry pleads for a Christian attitude toward the Negro race. Doctor Stidger makes an exposition of Markham's poems, a study in prophetic utterance with the gentleness of Christ in it. The radical social note is sounded by Kirby Page, Harry Ward and Jerome Davis. Bishop McConnell and President Oxnam furnish the apologia for a social interpretation of the Christian teaching. The quality of these lectures is high for a symposium. The social note is timorous in Doctor Rice's lecture but his call for a sacrificial ministry is strong. The pastors emphasize the personal note strongly, as do Bishops Burns and Hughes. The professors emphasize the social note just as strongly. The difference is perhaps less one of philosophy than of a viewpoint born of daily experience. The pastors and bishops work through institutions and with individuals, while the professors labor with ideas and ideals more exclusively. Bishop McConnell neglects neither emphasis; it is given to few men to express so full rounded a social philosophy from the Christian viewpoint. All agree in the necessity of applying the ethics of Jesus to social relationships, differ as they may on the point of emphasis.

President Oxnam, editor of the series, states the apologia for the volume. He sees a revolution as inevitable, indeed as imminent, and finds the question to be not whether we will have a revolution, but what kind of a revolution will we have. He describes the mapping of the "faults" where earthquakes break on the California coast and the common sense of building to resist the destruction that inevitable earthquakes will bring along those faults. Just so he sees our social structure and the common sense that builds a social order to meet its faults. Bishop McConnell finds the main fault in our so-called Christian society in the disparity of emphasis between the first

"and great" commandment and the second, "like unto it."

The lectures run the gamut of this thesis. In the ensemble is a full rounded emphasis, even if emphases differ. There will be no genuine social reform except as the hearts of individuals are socialized with brotherly love. There will be no great commitment of the church to the Gospel of the Kingdom until the social note sings dominantly in worship. There will be no social redemption in general until particular social reforms, like those of temperance and justice to the Negro, are effected. But, most emphatically, there will be no social redemption until the hearts and minds of Christians are committed, far beyond aught the churches know to-day, to the social gospel.

ALVA W. TAYLOR.

Vanderbilt University,
Nashville, Tenn.

The Finality of Jesus Christ. By
ROBERT E. SPEER. New York:
Fleming H. Revell Company.
\$3.00.

This is a refreshing book. It will not by any means command universal assent among thoughtful readers. It may even provoke some of them to argumentative wrath. There will be students of New Testament history who will make caustic comments on its portrait of Jesus, its analysis of the mind of the Apostolic Church, its discussion of the relationship between the mystery religions and early Christianity. There will be theologians who will resent the rigidity of its insistence upon certain familiar formulas for the person and work of Christ. There will be students of comparative religion who will lay aside the book with the feeling that the author has not quite sensed the mind of those who believe in the universality and finality of Jesus, but who do not like all the implications of the word "conquer."

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Nevertheless, it is a refreshing and stimulating book. In these days of confusion it is a real experience to encounter a mind that lives in an atmosphere of certainty. When so many who call themselves historians have emerged from their explorations with a Jesus scarcely competent to be the superintendent of a Sunday school in the back woods, it is exhilarating to read after a man who argues in behalf of a cosmic Christ. Surrounded as we are by all sorts of devices, scientific and otherwise, for the reintegration of personality, it is like good news from a far country to listen to one who knows enough about human nature and the history of Christian experience to understand that our supreme need is to have something done for us and who recognizes that that something is done wherever men receive Jesus not as a mere humanitarian influence, but as divinely ordained Redeemer and Saviour. Clarifying, too, is the contrast, vividly set down, between the Christianity of Jesus and the fundamental principles and spirit of the other religions. In that contrast is the *raison d'être* of the missionary enterprise, and the reviewer is grateful for the convincing testimony by which that contrast is confirmed in this ample volume. Doctor Speer has a message in these lectures which one misses from much contemporary preaching and writing and which the church will lose only at the peril of its life.

The attempt to account for Jesus is one which for a long time to come will probably baffle our conceptual powers. Those who reduce him to the level of teacher and prophet leave us cold. Their formulas do not explain. Even those who make of him the supreme adventure of imperishable ideals do not seem to give an adequate reason for what has happened because of him. But on the other hand, some of the pages of this book develop the idea of uniqueness in such fashion as to fill the reviewer with despair. The cry of some believers at

THE EDITORIAL OUTLOOK



It's Your World, Young People

THE world of to-morrow is to be your world, young people, and you have a right to a voice in the decision as to the kind of world it shall be.

Industry and commerce have tried the competitive system, and it has failed. Register your demand for a test of co-operation.

Making money has been the goal of industrial and commercial endeavor. It is for you to insist that making men shall be the first consideration.

We boast of our improved machinery, and we do well if it is used to reduce costs, shorten hours, increase wages, and lighten the burden resting on the shoulders of the workers. But if its use is merely to multiply money, while it consigns men to the scrap-heap, it is a curse to humanity instead of a blessing.

The right solution of this problem is vital to the peace and prosperity of the world, for the history of nations to-day is being written in terms of economics, not politics. Russia is testing bureaucratic Communism. Let America try out socialized co-operation.

WILLIAM SHAW

Maintain an Open Mind Toward Economic Ideas

By THOMAS W. LAMONT
of J. P. Morgan and Company

I AM one who believes that we must rebuild the economic structure on the basis that is still under us. We must, in Mr. Walter Lippmann's phrase, continue to live in the house while we are rebuilding it. You may call that house, if you will, the capitalistic system. It has been in the building since the Dark Ages. It has with all its ups and downs brought to mankind increasing comfort and happiness. It is still a fairly tough structure, and will not easily topple over. But it has developed some serious weaknesses, which require more than patchwork attention.

Realization of that fact reminds us of the complaint that our college professors are teaching too much of socialistic theory. That could not be my observation. These are days when among the teaching forces of our institutions the freest sort of academic freedom should prevail. But to me it is little wonder that many of our students to-day are radical, are joining the Socialist party, or are even looking with a kindly eye upon the allurements of Communism. The sort of world that they have seen is the one of chaos; they know no other. The modern world that existed prior to 1914 is as unreal to them as the age of chivalry is to their parents. In a world of flux they want something that they can cling to, hold fast to. And they eagerly embrace what seem to

them the solid faiths which assume to have solved all our problems.

No fixed and static dogmas can necessarily stand unchanged in a changing world. They must give way to fit the altered conditions. I would urge the scientific method—experimentation, a disinterested search for truth, getting the facts and seeing where they lead—upon teachers and upon these new students of ours. I urge upon myself and upon my associates in the world of affairs to turn away from every form of bias; to examine with unprejudiced eye any new economic system or change of our present system that may be proposed; above all, to get away from that rigid nationalism which has proved so crippling.

The Narcotic Trade

WITH the public mind exercised over controversy about repeal of the Eighteenth Amendment, the Christian citizen should not lose sight of the growing menace of the narcotic trade.

Mr. O. A. H. de la Gardie, federal narcotic agent with headquarters in the Twin City district, recently made some disclosures before a ministerial body which ought to be disturbing to every thinking American. He said that the drug habit was no longer a problem of the underworld alone. Opium-smoking, for instance, which many people have thought to be confined to the denizens of Chinatown, is now more prevalent among the high-society women of the United States than in almost any other group in the world. The use of cocaine, moreover, is not infrequent among the fashionable members of the younger society set. Many young people, not realizing the hopelessness and misery of the drug habit after it is begun, fall victims to it because they are ready to "try anything once."

Students on the campuses of our great universities have even been approached by drug-peddlers and urged to use a narcotic the night before final examinations, on the ground that it would make them more alert, and so quicken their memories that they could pass any examination. A poor student, particularly, anxious to keep up with his keener-minded classmates and not realizing the ultimate results in the way of deadened memory and physical anguish, might easily be tempted to take a chance.

A new form of drug against which the parents of children ought particularly to be warned is the Mexican weed called "marajuana" (pronounced "marawana"). It is sold in the form of cigarettes at twenty-five cents apiece, and is offered particularly to children on public-school grounds. Introduced as a comparatively mild blend in the cigarette to start with, it is made stronger in quantity until at last the victim becomes possessed of the same cruel and ruthless criminal tendencies that we find among users

of heroin. Some States have laws against the use of marajuana, but other parts of the United States are without protection. In the summer of 1932, for instance, two whole vacant lots within the city limits of St. Paul were sown with marajuana, and the harvest devoted to the production of marajuana cigarettes. An effort was made by the women's clubs of Minnesota to have the legislature pass a measure outlawing the production and sale of marajuana, but the bill failed of passage.

One of the vicious features of the drug habit is the passionate endeavor to convert others to the same form of slavery. The wife of a prominent lawyer, induced to use morphine as a result of the flatteries of a wealthy society neighbor, became so hopeless an addict that she had to be sent to a State institution. When she was taken away, her babies cried "for the good medicine that mamma used to give us."

A supposed minister, visiting prisoners in a jail, went into the cells for Bible-reading and prayer. After his visits the jailers noticed that some of the prisoners were more physically exhilarated than they were spiritually blessed. Officers searched the gentleman of the cloth, and found that inside his leather-bound Bible there was a pocket cut out from the pages of the Gospels, which was a repository for the smuggling of cocaine and morphine.

The kingdoms of darkness are evangelistic. They are ever zealous to do personal work in the realms of sin and ruin. God grant that the heralds of Christ and His kingdom of light may not sleep in these perilous times.

EDWIN T. DAHLBERG.

To Live Creatively

By KIRBY PAGE

Prepare for a creative life-work. Make your college course meaningful by relating daily activities to future plans. Ambition may be divided into possessive and creative desires. Some seek things, comforts, luxuries, physical thrills. Others desire creativity. The highest type of creative life is found in the realms of personality and human relations. Choose that profession which offers you the maximum chance to express yourself in releasing the potential values dammed up in human beings: education, business, diplomacy, social work, the ministry, the mission field.

Explore the realm of silence. Get away alone for fifteen minutes or half an hour each day. Learn how to relax. Get out from under the strain of too much busyness. Practise meditation and contemplation. Think hard and straight about human need. Project yourselves into situations of misery through sympathetic concern. Reach out in yearning for more light and power. Explore the region of prayer and fellowship with God.

—From *Creative Living*.

EDITORIAL MISCELLANY

A Book for Our Day

THE fifth Conference on Preaching at the Boston University School of Theology, held in October, 1932, presented thirteen addresses on "Preaching and the Social Crisis." Unfortunately, one of the most brilliant and stimulating of the series—"The Preacher and Politics," by Rabbi Stephen S. Wise—was not submitted in manuscript and therefore could not be included in the volume containing the lectures, which has recently been published under the title "Preaching and the Social Crisis."* Dr. G. Bromley Oxnam, more responsible perhaps than any other person for this annual Conference on Preaching, has written a brief introduction.

The twelve contributors to this volume, with their subjects, are: Kirby Page, "Preaching and Socialism"; Jerome Davis, "Communism's Challenge to Christianity"; Harry F. Ward, "Preaching and the Industrial Order"; William N. DeBerry, "Preaching and the Race Problem"; G. Bromley Oxnam, "The Preacher and Revolution"; Francis J. McConnell, "The Prophetic Ministry"; Burriss A. Jenkins, "Preaching and Personal Problems"; Charles W. Burns, "Preaching and the Inner Kingdom"; Fred W. Adams, "The Social Gospel and Worship"; Merton S. Rice, "The Preacher's Profit"; William L. Stidger, "The Poet Prophet of the Social Era"; Edwin H. Hughes, "Preaching and Prohibition."

As Dr. Oxnam rightly says in his introduction, "the Conference on Preaching and the Social Crisis . . . revealed striking differences of opinion." But, as he concludes, "it is possible that the apparent divergencies may be reconciled if it be they are traced back to their source, since they tend to converge, meeting at last in some of the fundamental propositions of Christianity—namely, that the universe is moral and personal, that at its heart is a God who will not be mocked, a collaborer with man, and that the supreme task of history is the enthronement of the will of this moral being in all the activities of man."

These differences, sometimes slight but often radical, only serve to emphasize the reality of a social crisis and its exceedingly grave significance for the prophetic preacher. To an observer at the con-

*PREACHING AND THE SOCIAL CRISIS. Edited by G. Bromley Oxnam. The Abingdon Press; New York, Cincinnati, Chicago. Price, \$1.50.

38 Years Ago in ZION'S HERALD

(May 15, 1895)

PEACE IN THE EAST

AT this time of writing the full terms are not published. All that is known is that Japan yields to the pressure brought to bear upon her by Russia, Germany and France and retrocedes to China the Liao Tung peninsula. Evidently, therefore, this peninsula had been ceded to Japan as one of the conditions, and its retrocession was agreed to only in the interests of peace, which the Mikado declares to be the primary and paramount reason both for going to war in the first place, and in submitting to European counsel in the final settlement. The Japanese ruler insists that his policy of moderation has both restored friendship with China, and has also attached neutral countries more closely to Japan. The dispatch confirms the cession of Formosa, which will add some 20,000 square miles to Japanese territory. The intelligence that the European powers interested in the matter are eager to assist China in placing loans for paying her war indemnity indicates satisfaction on their part with the status agreed upon. With the independence of Korea on the north guaranteed, the acquisition of Formosa and the Pescadores on the south, the payment of the cost of the war, the prestige gained by its successful prosecution, together with the new relations established both with China and Europe, the insular kingdom may complacently rest on its laurels.

ference it was apparent that the lectures on socialism, communism, and kindred subjects, more than any others, opened the flood-gates of moral and religious interest and discussion during the forum periods that followed. What occurred among and within the hearers during the conference will undoubtedly occur over and over again among and within those who read this brilliant and challenging volume, which will take high rank among the many notable books on preaching.

PERSONALS

—Dr. Earl Cranston, professor in Colgate University, is among the American ministers booked for exchange work in Great Britain this summer, says *The*

Methodist Times and Leader of London. Dr. Cranston is a grandson of the late Bishop Earl Cranston. He is a member of the Genesee Conference of the Methodist Episcopal Church.

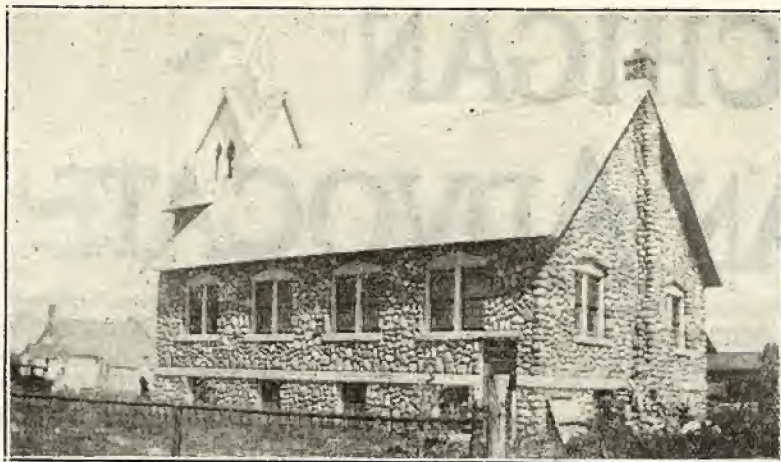
—Announcement of the approaching marriage of Miss Satyavati Agnes Chitambar, elder daughter of Bishop and Mrs. J. R. Chitambar of Jubbulpore, India, and Ivan Averil Jordan, son of Nathaniel Jordan of Moradabad, appeared in *The Indian Witness* of April 13. The wedding was to take place April 17 in Jubbulpore. The bride is professor of music at Isabella Thoburn College, and the bridegroom is connected with the Lucknow Christian College.

—Rev. Lloyd A. Gustafson, associate pastor of Mathewson Street Methodist Episcopal Church, Providence, R. I., made known to the official board of that church last week his decision to return to his own Conference, the Upper Iowa, next month to seek appointment.

—Arthur S. Draper, assistant editor of *The New York Herald Tribune* since 1926, will become editor of *The Literary Digest* on July 1, succeeding Dr. William Seaver Woods, who has held the position since 1905. No change in the magazine's editorial policies is contemplated, according to officials of Funk & Wagnalls. Dr. Woods, says *The New York Times*, intends to travel extensively upon his retirement, gathering material for a series of books.

—The quarterly conference of the Inwood Methodist Episcopal Church, San Diego, Cal., having unanimously made the recommendation, Dr. J. A. Geisinger, district superintendent, on Sunday, April 9, issued a license as a local preacher to John H. Whitaker, only brother of George E. Whitaker, publisher of *ZION'S HERALD*.

—Mrs. E. W. Sharp is bereaved by the death of her mother, Mrs. Emogene E. (Holden) White of Brattleboro, Vt. Mrs. White had been ill for many months, having suffered a shock a year ago last December. She was in her eighty-third year. Besides Mrs. Sharp, she leaves two other daughters, a son, three grandsons, one of whom is Rev. Mason Sharp of Auburndale, two great-grandchildren, and a sister. Her husband, Mason C. White, died in 1897, thirty years after their marriage. Mrs. White was a member of the Methodist



OUR NEW CHURCH AT HUBBARD LAKE

Hubbard Lake Dedication

THE first church building in Hubbard Lake was begun in 1894 under the direction of the Rev. R. Birdsall. Fire destroyed this building in 1930.

Under the leadership of Rev. J. W. Dingle, the cornerstone of the new edifice was laid Monday afternoon, Sept. 14, 1931. The cornerstone, a gift from Mr. A. B. Crowe, Alpena, was laid by Judge Fred. P. Smith. Since then the building has risen to completion. Credit must be given to the leadership of Rev. J. W. Dingle, Rev. H. E. Davis, and an aggressive group of trustees.

The building is practically completed, except for lighting fixtures and a central heating plant. These will come later. Meanwhile we give thanks for what hath been wrought. This building is the result of community enterprise.

Timber for the old church was gathered from the surrounding forests. Stone for the new church came from the surrounding fields.

The dedication, previously announced in the Advocate, was a great occasion. Howard Snell is the successful pastor-leader.

Prorating in the Detroit Conference

AT THE 1932 session of the Detroit Conference, the Board of Conference Stewards was constituted a standing committee on the prorating of ministerial support. They were directed to secure and maintain, beginning with the Conference Year 1932-33, a permanent record of all defaults under the pro-rating law. The item of loss to the superannuated ministry, due to such defaults, is to be administered by the Conference Stewards as a counter claim against any funds that the defaulting member shall have as a claim upon the Conference, at the time of his superannuation.

In order that no injustice should be done to any brother who may have made an error in making out his Conference reports, or feels that there were circumstances in his case which should excuse him, a special Committee of Three was

created at the last session of the Conference, to hear the appeal of such brother.

The Conference Stewards have now turned over to the Committee of Three the names of the men who seem to have defaulted in the payment of the Conference Claimants fund in full, for the Conference Year 1932-33.

Before these names go automatically to the permanent record of the Conference Stewards, the special committee desires that if any brother feels that he has reason to make an appeal to the committee for special consideration, he may now write to the chairman of the committee, giving the reasons why an exception shall be made in his case. It will then be carried to the committee, and carefully considered, before the name of the brother will go upon the permanent record. All such appeals should be in the hands of the chairman before August 31.—Howard A. Field, Chairman Committee of Three

Another Death in the Family

DUE to financial reasons "The World Tomorrow" has been compelled to suspend publication. Our subscription list held up remarkably well in spite of the severity of the depression, but the amount of our gifts diminished so rapidly and drastically that we could not make the grade.

The magazine is being merged with The Christian Century, and that publication is filling out the unexpired portion of our subscriptions. Reinhold Niebuhr is already contributing editor of The Christian Century and Dr. Morrison has now invited me to assume similar relationship. This means that two of us will be continuing at least a portion of the message of The World Tomorrow through the columns of The Christian Century.

I shall now divide my time between writing and speaking widely throughout the country. In November I hope to bring from the press a volume to be entitled, "Living Triumphantly."

We are transferring our home to Whittier, Calif., where Kirby, Jr., and Mary will be enrolled in Whittier College, a

Quaker institution under the presidency of Dr. Mendenhall who has just transferred from the presidency of Friends University in Wichita. I will continue to maintain my office with Sherwood Eddy at 347 Madison Avenue, New York City.—Kirby Page.

Will-O-Way Players at Lake Orion Next Sunday

THE Will-O-Way Players of Metropolitan Methodist church, Detroit, will present the Bible drama, "Pilgrims of the Way," Sunday evening, August 26, at the Bellevue Island auditorium, Lake Orion. This group of players have been under the personal direction of Mrs. Treeša Way Merrill for several years.

The drama centers around the conversion experience of St. Paul, the Apostle, and certain dramatic incidents that preceded it, being given in four scenes and lasting about one hour. Several of the early church characters represented in the drama include Paul, Barnabas, John, Mark, and certain of the early Christians who remained in Jerusalem after the resurrection. During the drama several of the early church hymns are sung off stage. These hymns will be sung by Mr. Lloyd V. Moffett, formerly tenor soloist in the Nardin Park Methodist church, Detroit.

Everyone is cordially invited to attend the presentation of this drama. Bellevue Island is reached by following Bellevue avenue west from the Pontiac-Lake Orion road.

An added feature of the program on Aug. 26 will be a religious service at 4:00 p.m., conducted by the Christian Endeavor Union, of Detroit. They will bring their choir for special musical numbers. This same group will conduct an old-time Galilean "Vesper Service" by the main dock on Bellevue Island at 6:30 p.m. Everyone is invited to attend, and those who have launches or boats will be most welcome.

Only one more Sunday program remains on the schedule this year. September 2nd, the closing date, there will be a very interesting illustrated lecture on "Oberammergau—the Passion Play Village," by the Rev. Frank M. Field, D.D., of Port Huron.

Dr. Ralph T. Flewelling, director of the School of Philosophy at the University of Southern California and editor of "The Personalist," and Mrs. Flewelling, sailed for Europe and Asia on August 15th. Dr. Flewelling is to read a paper at the International Congress of Philosophy at Prague in early September, and then sails from Genoa to Shanghai. He is to be visiting professor at the North China School for Language Studies (California College in China) until April 1, and expects to be in Los Angeles, again about May 1st. Dr. Flewelling is interested not only in giving lectures in philosophy and in learning much of the culture of the Orient, but primarily in helping to promote better understanding in these critical times between peoples of the West and the East.

Our Offer, Six Months \$1.00

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Entered as second-class matter at the postoffice at Detroit, Michigan, under the Act of March 3, 1879.

THE DAY

[from page 5]

dangerous practice of social and economic categories. Individually we "sin by syndicate"

clusion. How shall we as of acquisitiveness that body of mankind today to paralysis? Shall the age lend itself best to the socialism or communism or cannot very well 'dodge the

Ward writes, the pastoral function the church must be more than "teaching people how to endure the

master that has overwhelmed them. If we have no message to bring them concerning the way out, then the church will, before very long, fail to have any part in their lives." It is a compact book of large dimensions. The personal approach is not entirely neglected as in the essay on "Preaching and the Inner Kingdom" and "The Social Gospel and Worship." Even the poetic side is handled in an excellent appraisal of Edwin Markham. And somehow prohibition gets in. A fine book, a searching book that should be immediately in the hands of every preacher—and passed on by him to his laymen.

JOSEPH H. TITUS.

A HISTORY OF CHRISTIAN THOUGHT. Vol. 11: THE WEST FROM TERTULLIAN TO ERASMUS. By Arthur Cushman McGiffert. *Scribner*. \$3.00.

This is a servicable book, though not an inspired one: it is accurate, replete with source-references, uncontroversial, fair and impartial, but the author nowhere imparts to it that quality of movement and animation that follows a comprehensive grasp of a subject as a whole. The method he pursues is the conventional one of explaining the theological views of a dozen or so influential characters, and Augustine and Thomas Aquinas, naturally, receive the greatest amount of space. Medieval theology ended, in William of Ockham, where it had begun in Tertullian, with a *crede quia absurdum* and a reliance on faith and revelation; but between these two skeptics lies a long period where reason had its fling—perhaps the last one it is ever to have. The obvious defect of the present volume is its lack of a clear statement of the problems the Schoolmen faced, the things they were trying to do, how their endeavors connected with those of the Greeks, and how their failures precipitated the modern world. The reviewer is trying only to say that he prefers his medieval history to be written by philosophers, instead of by church historians. It is because the business has usually been undertaken along Dr. Mc-

Giffert's line that the Middle Ages do not receive a respectful hearing in our own day.

D. D. ZUVER.

PROBLEMS OF PROTESTANTISM. By Lewis Gaston Leary. *McBride*. \$2.50.

"The first problem of American Protestantism is to get the sand out of its eyes." Dr. Leary hews to this line and does present us with an illuminating and trenchant criticism that the church must heed. He is much more concerned with the inner difficulties of the Protestant church—and churches—than with the outer ones. He sees these as very real conditions paralyzing its spiritual effectiveness; the lack of the spirit of worship, a badly trained and unhonored ministry, moral impotence, the scandal of disunion (here the Episcopal Church comes in for a well-deserved spanking), lack of authority in proclaiming a fundamental gospel. The outer difficulties, the scientific temper of the age and the economic and social problems do not alarm the author. If religion sticks to its job and science to its, they can only supplement one another. The latter problem (and this is the one decidedly weak part of the book) he sees solved by the conversion of the individual. The book is replete with pertinent and enlightening quotations for which, unfortunately, a most annoying reference system has been devised. It offers nothing startlingly new, but it does present in a forceful and searching manner a series of questions that are on our minds today. And the conclusion is far from pessimistic, for the author feels that our house can and will be set in order and America's religion will be Protestantism in his broad interpretation of it.

JOSEPH H. TITUS.

HOLLOW FOLK. By Mandel Sherman and Thomas R. Henry. *Crowell*. \$2.00.

Tucked away in a secluded pocket of the Blue Ridge Mountains, within 100 miles of our national capital, lies Colvin Hollow, amid, but not of, our modern civilization. Unlettered, unprogressive, and unambitious, its inhabitants and those of the neighboring Hollows have been entirely cut off from the main currents of American life as it is lived in the twentieth century. Social scientists from the University of Chicago and elsewhere have seized upon this readymade laboratory for a study of cultural and social levels, and have spent more than two years observing, analyzing, testing and correlating data. The resulting book must be of special significance as a piece of research, but its fascination for the ordinary reader lies in the fact that it is an intimate human document.

ENID BAIRD.

fore, say "No" of his consent topples apple cart of entrenched privilege. This is no plea for anarchy but for understanding of the heritage of the Founding Fathers. Dr. Kallen's thesis is a most timely and illuminating analysis of the American way of life as it struggles through its days. A flash of insight came in the Declaration of Independence. It reflected the eighteenth century Individual and served to rationalize the Rebellion. But then—the Constitution! The power of trade and property once more returned to assert its tyrannies and privileges and the Amendments remain to tell the story of the only protest which the agricultural economy so generously provided the Individual. That economy, however, was not destined to endure. The industrial order followed to invalidate the Individual's assertiveness and an automatic social change comes to its logical climax in the debacle of today. Meanwhile, the Individual persists, as all social progress evidences. That is the value of this study Dr. Kallen presents. He would disillusion the Individual in his search for some saving social unit and bid him recognize all social organizations as they really are—instruments for getting things done. Critical discrimination for the Individual—a hard, but not an impossible task. "Live and Let Live," rather than coerced authority or any imposed unity becomes more truly the great goal for the recognition and support of those forces which contribute to the growth and freedom of the human personality.

LESTER LEAKE RILEY.

PREACHING AND THE SOCIAL CRISIS. Edited by G. B. Oxnam. *Abingdon*. \$1.00.

This is a book with a bite. Such men as Kirby Page, Jerome Davis, Harry Ward, Bishop McConnell pose questions that must be answered by everyone who

THE CLERIC'S SCRAP BOOK

Sense and Nonsense for the Whole Family

A Testimonial

"The world, with all its faults," declared the speaker, "is a good place to live in, and it is doubtful whether any of us could concede a better one."

In view of this whole-hearted indorsement, we accept the world, and as long as possible will use no other.—*Detroit News*.

A Problem for City Children

Grade I was having a lesson on birds.

After some discussion the fact was established that birds eat fruit.

One little girl, however, was unconvinced.

"But, teacher," she asked, raising her hand, "how can the birds open the cans?"

Bishop Barnes and the Faith of the Future

Presiding recently at a meeting of the Birmingham branch of the Modern Churchmen's Union, the Bishop of Birmingham said: As I see it, the future fundamental division within Christianity will be between Traditionalists and Modernists. Is our religion to be that of the Middle Ages or that of the present day—the faith that welcomes the modern spirit and rejoices in all that knowledge and aspiration which makes that spirit so attractive to our younger people—knowledge and aspiration that often enough do not come in religious guise? Such a faith has a future. But an outlook that is reactionary or timid, that is hostile to science or false to history, that is unwilling to cooperate in social reform—such an outlook and the religion on which it is based, or with which it is associated, will, I am convinced, unless our civilization collapses, sooner or later decay. Obviously the world needs the modern Christian outlook. That outlook alone can successfully meet militant atheism, and all churches that accept such an outlook ought, in my opinion, to combine. As a step to active co-operation it seems to me that intercommunion is most desirable.—*The Guardian (London)*.

For the Fun of It

Sunday School Teacher: "And when it rained forty days and forty nights, what happened then?" Bright Willie: "The natives said it was very unusual."

Judge (during an inquiry into a case of alleged bribery): "You say you received 25 pounds to vote Conservative and also received the same amount to vote Liberal?"

Witness: "Yes, my lord."

Judge: "And for whom did you vote at the finish?"

Witness (indignantly): "I voted, my lord, according to my conscience."—*Answers*.

The superintendent of our kindergarten department recently asked the little children to name their favorite hymns.

Instantly the memory boy revealed its mate out:

"No more money in
—*Ra*."

Intercessory Litany

Lord have mercy upon us.

Christ have mercy upon u.

Lord have mercy upon us.

For those who are concerned ' spiritual condition and their homes.

Lord, hear my prayer.

(For those, too, who are not.)

For the sick and dying,

Lord, hear my prayer.

(For those in health, too, and reluctant living.)

For anxious ones who keep death-watch,
O Lord, I pray.

For those who weep—(and God, for those who can't!)

O, hear my prayer.

For those who would be comforters,

O Lord, I pray.

(And for those others, careless of another's grief.)

For those who, in this crisis, are denied man's right to work for bread,

O Lord, I pray.

(For those, also, who labor, O Lord, I intercede.)

For those, in anxiety, taking thought for the morrow,

O Lord, I pray.

(And God help those who don't.)

For those, heroically facing today's sufficient evil,

O Lord, I pray.

(Thy mercy, too, on those who cannot face it!)

For parents, in worry and perplexity,

O Lord, I pray.

(God guide those, too, who worry not!)

For lovers, Lord, young things, so confident of life and love,

O hear my prayer.

(Thy pity, too, on those who lack such confidence!)

For

(Too,

For those who seek
amid Thy strange un-
lovers,

O Lord, I pray.

(And, too, for those who seek Thee not at all!)

For penitents,

O Lord, I pray.

And Christ, Thy grace for the impenitent!

—*Guy Harding Goodman*.

If They Knew Their Luck

"If those who have had luck behaved as if they knew it the chances of revolution would sink to zero." It was John Galsworthy who wrote that, and he never said a more aristocratic thing. He was always an aristocrat, though with a most uncommon sensitiveness to the needs and sufferings of the poorer classes. The true aristocrat is the privileged man who shares with the under-privileged; who regards the privilege of sharing as the greatest of all his privileges. The noblest motto recorded in Debrett is that of the Earl of Warwick's family: "I can scarcely call these things our own."

"Those who have had luck." It may be objected that "luck" is a pagan word, and that "blessings" would be more appropriate. But as Galsworthy uses the word I think "luck" is right. It expresses the true aristocrat's sense of having inherited, not earned, his privileges. We have not really deserved all the good things that have come to us in life. At all events there are many among the under-privileged who deserve them more.

Why have we been given such luck or such blessings? Not merely that by a wise stewardship we may lessen "the chances of revolution." Rather let us say that we have been blessed in order to bless—that we may help some to whom life seems hard and grudging to believe in the fatherly love of God, seeing it clearly reflected in the brotherly love of men.—*John Roadmender in The Christian World*.

Do You Need a Supply?

If you wish to take supply duty during your vacation, or if you wish someone to supply your parish for you, please notify the Cleric's Service Bureau, care of THE CHURCHMAN, 19 East Forty-seventh Street, New York City. There is no charge for this service. We will do our best to find you agreeable work or to find a suitable man to carry on your work.

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 STEPHEN DUGGAN, Director, Institute of International Education, New York City.
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 KENNETH M. GOULD, Managing Editor, *Scholastic*, New York City.
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 PAUL MONROE, Director, International Institute, Teachers College, Columbia University, New York City.
 KIRBY PAGE, Editor, *The World Tomorrow*, New York City.
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 JAMES T. SHOTWELL, Director, Division of Economics and History, Carnegie Endowment for International Peace, New York City.
 WALTER W. VAN KIRK, Secretary, Department of International Justice and Goodwill, Federal Council of the Churches of Christ in America, New York City.
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[21]

THE PARIS PACT AND INTERNATIONAL RELATIONS IN AMERICAN HIGH SCHOOLS SIXTH YEAR—1934-35



FRANK B. KELLOGG



ARISTIDE BRIAND

THE TWO ESSENTIAL ARTICLES OF THE PARIS PACT

ARTICLE 1

The High Contracting Parties solemnly declare in the names of their respective peoples that they condemn recourse to war for the solution of international controversies, and renounce it as an instrument of national policy in their relations with one another.

ARTICLE 2

The High Contracting Parties agree that the settlement or solution of all disputes or conflicts of whatever nature or of whatever origin they may be, which may arise among them, shall never be sought except by pacific means.

NATIONAL STUDENT FORUM ON THE PARIS PACT

ARTHUR CHARLES WATKINS, *Director*

532 SEVENTEENTH STREET, N. W.
WASHINGTON, D. C.



This prospectus should be preserved for future reference and use.

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 WALTER L. WILLIGAN, Teacher of Social Science, Boys High School, Brooklyn.
 MARTIN L. WILSON, Chairman of Social Studies, James Monroe High School, New York City.

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 H. L. TRIGG, State High School Inspector, Raleigh.
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 E. L. MORRISON, State High School Inspector, Oklahoma City.
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 FRANK B. BENNETT, Superintendent, School District No. 9, Tillamook.
 J. H. BLUNT, Teacher, Social Science Department, High School, La Grande.

(Continued on page 25)

PEACE THROUGH EDUCATION

Down through the centuries men have longed for freedom and yearned for peace; they have dreamed of democracy and prayed for goodwill among men. Down through the same wearisome cycles of time they have tried endless successions of superficial expedients in fruitless efforts to satisfy the aspirations of aching hearts. And now, after all of these years of crushing defeats and of building houses upon sand, they turn with confident hope to education, broadly conceived, and ask that through it they shall learn to live happily and to walk the paths of peace. Yes, they turn to you and to me and ask us to lead them out of the wilderness and up to the land of sunshine and joy. I wonder if we know how. I am certain that we are ready to try.

I know it may be said that it is a far cry from the seemingly trivial tasks of each day's teaching to these great challenges of such colossal proportions. I know full well too that it is not easy to connect directly with these broad and abiding purposes of education the work of each class each day. But that is not the test. The test is to be found in a consciousness of growth in our ability to interpret these basic human needs and thereby to secure out of the work of the days and weeks and years as they pass and through the vehicles of subject matter, student activities and methods, those attitudes, ideals and habits of human sympathy, kindliness and fair play which we do recognize as essentials to democratic living and brotherly love.

J. W. STUDEBAKER

United States Commissioner of Education

CHICAGO C

Methodist Youth Conference in Evanston Next Week to Draw from All Sections of Country

Five hundred young people are expected to attend the national council of Methodist youth in First Methodist Episcopal church, Evanston, Aug. 30 to Sept. 2. They will come from all over the United States and will represent local chapters and district and conference organizations of the Epworth League, Methodist schools and colleges, Wesley foundations at private and state-supported universities, and the organized Sunday schools of the church.

Bishop Ralph S. Cushman of Denver will speak and lead devotional services the first day. The keynote address will be delivered at 10:30 a. m. Thursday by Dr. Albert Edward Day of the Mount Vernon Place church, Baltimore. Dr. F. C. Eiselen, of Chicago, corresponding secretary of the board of education of the church, will address the delegates, pointing out "Our Purpose in Counseling Together."

Kirby Page of New York, editor of the World Tomorrow, will deliver a series of addresses on war and peace, and the task of Christian youth in building a new economic order. He will be in the council Thursday and Friday.

Dr. Clarence Tucker Craig of the graduate school of theology of Oberlin college will speak Saturday, opening a series of sessions to be given to the theme of personal religious faith and its relation to cur-

rent problems. His topic will be "The Significance of Jesus for Personal Faith and Living in a Day of Social Crisis."

Dr. Regina Westcott-Wieman of Chicago, lecturer and clinical psychologist, will speak Saturday morning on "The New Person for the New World." The conference sermon Sunday morning will be preached by Dr. Ralph E. Diefendorfer of New York, secretary of the board of foreign missions of the Methodist Church.

Visiting Cardinal to Preach Sunday at West Side Church

Alexis Henry Cardinal Lepicier, prefect of the Sacred Congregation of Religious in Rome, will assist at the solemn high mass at noon tomorrow at Our Lady of Sorrows church, Jackson boulevard and Albany avenue. He will also preach the sermon, which will be broadcast over station WGES.

Cardinal Lepicier is a member of the Servite order and has been visiting the Servite Fathers at Our Lady of Sorrows church. He was at one time the teacher of Cardinal Mundelein when the latter was a student at the Propaganda university at Rome.

Dr. Rogers of Kansas City Here Tomorrow

Dr. Harry Clayton Rogers, pastor of the Linwood Presbyterian church of Kansas City, Mo., and one of the leading Presbyterian ministers in America, will give his final sermon of a series at the Fourth Presbyterian church, Michigan boulevard and Delaware place, at 8 o'clock tomorrow night. After the evening service a fellowship meeting and reunion of his former parishioners now living in Chicago will be held in the John Timothy Stone chapel.

To Hold Revival at Chinese Union Church

An unusual series

Dr. Randall Returns to City Missions Task

After a year's absence from his duties as superintendent of city missions of the Episcopal church in Chicago, Dr. Edwin J. Randall of Evanston is returning to his work in September, it was announced today. A year ago he suffered a breakdown. He has played a leading part in Episcopal church affairs of the city for years, as secretary of the council of diocese of Chicago, then as superintendent of city missions, priest-in-charge of Church of the Epiphany on the west

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Leaders Quiet in Louisiana Political War

Long Goes Fishing; Wamsley Stays At Home; Grand Jury Probes Huey's Income.

New Orleans, Aug. 27.—(AP)—There are many people who go fishing in Louisiana, some of them politicians who take this recreation while the whole state awaits their next move.

Senator Huey P. Long, the "King-fish" of Louisiana politics, went fishing yesterday, but Mayor T. Semmes Wamsley, of New Orleans, his foe, did not.

When Long returned he had nothing at all to say about when he would order the investigation of "vice and gambling graft" started in New Orleans in his attempt to convict the Wamsley administration in the city and make the mayor "resign."

The investigation of New Orleans was authorized by a meeting of the Long-controlled legislature which gave his state political faction, headed by Governor O. K. Allen, dictatorial powers in city and state, power backed up by force of arms.

Chief Concern

Long was chiefly concerned for the time being with New Orleans where he is gunning for Wamsley and seeking to swing the congressional primary his way on September 11.

Wamsley remained in the city over the week-end, but said he had no official communique to issue in his war against Long.

The week-end of ominous silence in the armed political war between Long and Wamsley was broken today by three factors.

A group of persons who claimed they were entitled to vote in the September election went to court for a hearing on their suits seeking to have their names restored to the registration rolls. Long's registrar of voters, Richard J. Gregory, scratched their names off and kept them off while the state militia remained in charge of the registration office.

Under order of Jefferson parish district court adjacent to New Orleans and forming a part of a New Orleans congressional district, Wamsley's old regular organization candidates were scheduled to begin a check of the registration lists which previously had been denied them by Elias Fisher, registrar of voters of Jefferson parish, one of Huey Long's strongholds.

Grand Jury Meets

In New Orleans Long's income tax returns for the years 1929-32 while he was governor and carried out an \$80,000,000 highway building program, was under investigation by the federal grand jury.

The grand jury called before them today A. P. Tugwell, chairman of the Louisiana highway commission, as a witness in the income tax investigation after taking testimony from several persons prominent in the Long and Governor Allen state administration machine.

As threats of bloodshed in the election year heard in the armed yet un-

Observations

News And Gossip Picked Up Here And There

By Tom P. Jimison

LAST week was spent in the big hills of Haywood in an effort to give the members of The News congregation a rest. I was moseying around among my kith and kin, especially the latter, a-sponging on 'em, and a-taking a real vacation. But it was cut short by the severe illness of Dr. A. F. Mahoney, Monroe surgeon, and prominent member of my flock. He has been on the brain trust of this colyum for a long time, and is one of the greatest and most loyal friends that the bishop of this congregation has ever had. When apprised of his critical condition, I hurried home to be with him, for I knew that he would have come to me anywhere on the face of the earth. There was nothing I could do save sit by his side and let him know that I was rooting for him and the able medical men who are exerting every effort to fight back the malady which has gripped this great servant of humanity. He is the most unselfish man I have ever known. He has lived buoyantly and bravely, and has, without any apparent effort, kept himself above



TOM JIMISON

"The rage of power, the blast of public breath, The lust of lucre, and the dread of death."

The few days in my native mountains will be remembered as one of the high spots in the journey. Although I grew up in the neighborhood of where Lake Junaluska is now situated, I had never been there to any conferences until last week. I have hunted possums and chased rabbits all up and down the Richland valley, and when the church made its big pond there and constructed its summer capital, the thing just sorter riled me. But this summer I swallowed my prejudices and mingled in the mongst of the brethren who had

through what the old brethren used to call, "this vale of sin and tears." Although I grew up in the neighborhood of where Lake Junaluska is now situated, I had never been there to any conferences until last week. I have hunted possums and chased rabbits all up and down the Richland valley, and when the church made its big pond there and constructed its summer capital, the thing just sorter riled me. But this summer I swallowed my prejudices and mingled in the mongst of the brethren who had

The board of education had Dr. Kirby Page, famous pacifist and Socialist, lecturing daily on the evils of war and our present system of capitalism. Although he appears to be on the sunny side of forty, this young Texas preacher has authored a number of volumes on his favorite subjects, and is known all the way from the horizon to the horizon as an able lecturer, teacher and preacher. He lives among the damyankees in the pagan metropolis of New York, but he has not lost the breezy manners of the great plains from whence he came. And while he is a confirmed and incorrigible radical, he is a good-humored and companionable chap, one to whom you will listen with the feeling that he is thoroughly sincere. Well, a few setaceous saints were greatly alarmed, and they may have searched his room for bombs, but most of the brethren and sisters listened to him eagerly, took notes on his addresses, and even bought his books. I sorter hankered for Brother John E. Edgerton and Brother David Clark to be there, but suppose that they were unavoidably detained. Brother Kirby is really a Joedarter in the realm of economics, and I am powerful afraid that he got a lot of our preachers nomixed up in their thinking.

Then Dr. Elmer T. Clark, chief gysiticus of the Southern Methodist board of missions, had Dr. Channing H. Tobias, noted negro preacher and educator, there to lecture on race relations. Dr. Tobias is a native of Augusta, a member of the Colored Methodist church, and taught for a number of years in Paine college. He is a man of

Bishops Tell Adventists Of Present Needs

Regional Conference Is Opened Here—Plans Be- ing Made For Annual "Harvest Ingathering."

"For we preach Christ Jesus the Lord and ourselves your servants for Jesus' sake; and we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us," read Bishop S. A. Ruskjer, the president of the Southern Union conference of Seventh-day Adventists, as he opened the annual regional conference of the workers of that faith in the two Carolinas, as they met in Charlotte this morning.

In the devotional hour Dr. Ruskjer stressed the importance of the Seventh-day Adventist worker discharging his responsibility in giving to the world the real Christ as He is, and not allowing self to be so prominent. "The secret of Christ's success was in his humility, and his putting His Father in the front of his work, always," said the bishop, farther.

After the devotional hour, Bishop A. S. Booth, the president of the Seventh-day Adventist's work in the two Carolinas brought the business of the conference before the body and introduced the speakers of the morning in Rev. R. G. Strickland, of Chatanooga, Tenn., the home missions secretary for the church's work in the south, and Rev. R. F. Woods, the secretary for the home mission's work in the Carolinas. Several new ministers recently called to the conference, were introduced to the audience, among whom were Rev. H. S. Sheldon, the Bible instructor at the Fletcher academy, and Rev. C. F. Graves, the pastor of the Columbia, S. C., church.

See Potential Wealth

Both Bishop Ruskjer and A. S. Booth called attention to the great potential wealth of the southland at this time, especially to the big crops of cotton and tobacco, and that "while northern neighbors were suffering from drouth, we were being especially blessed of heaven here, and they even called the Carolinas such terms as 'veritable Eden,' 'paradise,' and the 'garden of the Lord.' Other speakers told how that the financial center of today seemed shifted from the north to the south.

Among the church problems presented for discussion were the regular church campaigns and organizations for them. The first campaign for consideration was the annual "harvest ingathering for missions" campaign, which comes in the fall of every year. The Adventists budget their mission money, home and foreign, and proportion 75 per cent to the denomination to give and the other 25 per cent they plan to raise every year in this "harvest ingathering campaign."

In this "harvest ingathering campaign" the church members are asked to raise an amount equal to

Brief Speeches Made By Lions

Wade Saunders Speaks At Luncheon Meeting—Dis- cuss Convention Plans.

Wade Saunders, Gastonia attorney, was the principal speaker for the weekly luncheon meeting of the Charlotte Lions club held today at 1 o'clock at the Chamber of Commerce.

In the absence of President H. H. Everett, the vice president, E. J. Hanson, presided. Herbert Baxter, program chairman, introduced the speaker. The attendance prize was won by Frank Orr.

Mr. Saunders spoke briefly and humorously, telling a series of short stories and discussing various kinds of "Fear," which he said was his subject. Two-minute talks on their respective businesses were made by Dr. George Hull, dentist, and George Holden, men's furnishings.

Plans for the international convention of Lions to be held next years in Mexico City were reported by Marion Davis, chairman of the On-to-Mexico committee. Mr. Davis said that the local club hoped to send two or more delegates and suggested several methods by which sufficient funds might be raised to defray the expenses.

Auto-Plane Seen As New Carrier

Washington, Aug. 27.—(AP)—John Citizen may be traveling around not so many years hence in a combination airplane and automobile — so says Mr. Charles G. ...

Lew C. G. Blix, business representative Local 37, I. A. T. S. E., secretary Los Angeles Amusement Federation, vice-president State Federation of Labor; W. J. Speir, Pacific Electric Lodge No. 912, Brotherhood Railway Trainmen; O. H. Slaght, Lodge 74, Brotherhood Railway Trainmen; Mrs. Lee-ta V. Gordon, Angel City Lodge, Brotherhood Railway Trainmen's Auxiliary No. 156; A. M. Hart, member carpenters union at present acting as secretary-treasurer of the District Council of Carpenters; Chris. C. Petersen, international organizer Amalgamated Association Iron, Steel and Tin Works of North America; Russell Bonsor, member of Journeymen Plumbers Local 78; Mae Stoneman, Waitresses and Cafeteria Workers Local No. 639; Isaac Kushner, Laundry Workers Local No. 52.

Sinclair Takes KPO Thursday

Upton Sinclair will speak over KPO, San Francisco, Thursday, August 23, at 7:30 p. m.

Southern California people can hear Sinclair—programs every night at 9:30 p. m. over KTM, and the night before the primaries, August 27, from 8:15 to 9 p. m. over Radio KNX.

Upton Sinclair

Answers EPIC'S Enemies

His Latest Book,

"THE LIE FACTORIES START"

Is now off the press. It leaves EPIC'S defamers

WITHOUT

A LEG TO STAND ON

Harry Carr, Justus Wardell and other politicians are wiped out by Sinclair's masterly polemic. Order this latest work at once and set it to work throughout the state. Prices: 20 cents each, 15 copies \$1; 100 for \$6. Address, End Poverty League, 1501 S. Grand. Avenue, Los Angeles, California.

Nation's Ministers Den Junking of Profit Sys

(In the past year group after group of American ministers, considered the present economic system and voted over for the abolition of the profit system in favor of a co-operative commonwealth. EPIC News here runs some of the stories on opinions of American ministers that it has run in preceding Editor's note.)

OBERLIN, Ohio, July 31.—Pledging themselves for the abolition of the profit system and for a planned economy, American ministers, members of the General Council of the Congregational and Christian churches tabled the most radical resolution ever brought before

Ministers from every section of the United States agreed that the profit system exploits one group for the benefit of another, and "creates industrial and civic strife and international war, precipitates periods of unemployment and perpetuates insecurity, curtails cultural opportunities, and destroys human values, moral and spiritual."

18,000 MINISTERS FAVOR CO-OP.

New York, May 10, 1934.—Returns from a national poll, conducted by "The World Tomorrow" reveal that nearly 18,000 ministers out of 20,870 replying to the poll have repudiated the capitalistic system in favor of a co-operative commonwealth.

These figures, released here by Kirby Page, indicate a rapid shift to the left among the reputedly conservative clerical element. More than 16,500 clergymen agreed that the accumulation of wealth in the hands of a limited number of private individuals should be drastically curtailed by higher inheritance taxes. An equal number favored higher income taxes. More than 95% of the theological students questioned came out in favor of a co-operative commonwealth.

EPWORTH RAPS PROFIT ERA
LOS ANGELES, August 13.—Complete repudiation of the profit system and a pledge to work for a Christian socialism are embodied in a pledge adopted by Southern California members of the Epworth League, junior division of the Methodist Church. The pledge will be submitted for action to the National council at Evanston, Illinois late this month.

'CAPITALISM MUST GO'

FREDERICK, MD., May 3.—Capitalistic exploitation was today denounced by delegates from 302

churches to the Potomac the Reformed Church of States.

In reaching an agreement that capitalism must go, declared that the system must be forever taken out of industry so that "holy vail."

SOCIALIZED IN

NEW YORK, July 10.—Repudiation of the profit motive and socialization of all industries were demanded by 250 ministers at the Methodist Episcopal Conference here.

GOV'T OWNERSHIP

LONG BEACH, July 10.—The ownership of industry was demanded in a resolution here by the Southern California Conference of the Methodist Episcopal Church. The conference denounced the Baptist Federation for its anti-social activities.

U. S. Aids Sell Units in 2

WASHINGTON.—The federal government is ranging from landscape architecture to dentistry have been the federal government grants to 38 co-operative units in a score of states in the past two months.

BLOT YOUR BALLOT

EPIC Voters: When you go to the August 28th election be sure to use the blotter. You mark your ballot with the wet ink may ruin the ballot when you go to the ballot box. Don't waste your vote on a blotter.

of theology in the Catholic Seminary of Malines, A. van Humbeeck, has become particularly interesting. He wrote a letter to the Minister of National Defence, telling him that under no circumstances would he be prepared to take up arms again. Van Humbeeck had to leave the Seminary, but his superiors recommended to him to join some religious order. For the secular clergy of Malines his views were "too independent".

The Amsterdam Congress had letters of greeting and congratulation from fourteen countries. Practically all contributors to the pamphlet "Catholic Voices against War," published in German, French and Dutch by the War Resisters' International, were among them. Don Sturzo wrote from his exile in London, Father Stratmann from his exile in Rome. A very fine letter came from the Right Reverend Bishop of St. Gallen in Switzerland, the same who, though living in a conscription country, had written the preface to a book of Professor Ude, recommending war resistance. Letters from Professor Ude (Austria), and Father O'Hea (Great Britain) were received with great enthusiasm. Father Rémillieux (France), well-known leader of the Pioneers of St. Francis movement, and Professor Daels (Belgium), leader of the yearly anti-militarist pilgrimage to Dixmude, are also among those who support the movement. Three Catholic Conscientious Objectors from Belgium sent a telegram. A well-known German priest who had the intention to attend the Amsterdam Conference was unable to come, because the police had confiscated his passport. Various priests and Catholic youth groups had written from Germany, promising to continue their peace work in spite of all dangers and difficulties.

The public meeting was very interesting. Dr. de Pilecyn, organiser of the yearly pilgrimage to the Yzer graves, expressed the anti-militarist feelings of the Flemish people. A particularly strong address was delivered by Joseph de Lille, member of the Belgian Senate, who was recently removed from his office as mayor of Maldegem because of his pacifist activities. He told the meeting how the Catholic population of his constituency had answered enthusiastically to his appeal, though he was absolutely independent from all political parties and though a definite anti-militarism was the chief plank in his election

platform. A representative of the World League of Catholic Youth, coming from Luxemburg and speaking partly in Dutch and partly in Esperanto, brought greetings from friends in many countries and showed some practical possibilities of international co-operation in the service of peace. Another speaker was C. D. Wesseling, general secretary of the recently formed Catholic Democratic Party of Holland. This party is still very weak and has just one representative in Parliament. But it has a very definitely anti-militarist attitude. Disarmament and abolition of conscription figure on its programme.

The Amsterdam Conference adopted a memorandum, drafted in Latin by one of its best theological friends. That memorandum will be sent to various important authorities of the Catholic Church.

The Growing Fellowship in America

The recent difference of view in the Council of the American Fellowship of Reconciliation about the social message of the Fellowship resulted in a loss of some fifty members. On the other hand there has more recently been an increase in the membership of nearly six hundred. These have been brought in by an invitation sent to a very large number of ministers of all denominations and signed by Edmund B. Chaffee, Dr. John Haynes Holmes, Bishop Paul Jones, Dr. Rufus Jones, Dr. Sherwood Eddy, Dr. H. Emerson Fosdick and other leading members of the American Fellowship.

The letter of invitation said, "The menacing danger of sudden war challenges Christians to the utmost effort for its prevention and to prepare themselves individually and collectively to refuse war service if war comes. The time may be short in which we can so prepare. Prayer, study and action are called for." And it spoke of the F.o.R. as standing the world over for "(1) the witness of Christian pacifism and (2) the immediate forming on earth of a 'Beloved Community'—international, inter-racial, inter-class—whose members have made the decision to refrain from war in commitment to the way of love as interpreted by Jesus Christ."

An American Questionnaire

The World Tomorrow, the magazine closely associated with the AMERICAN FELLOWSHIP OF RECONCILIATION, recently issued a questionnaire to all the Protestant ministers and Jewish rabbis in the United States. There were fifteen questions, the first eight dealing with the problem of peace and war, and the remainder with the economic problem. Copies were sent to 100,000 ministers; and 20,870

replies were received and tabulated. In its issue of May 10th, which is devoted to a careful review of the results, *The World Tomorrow* says:—"Of the total number responding, 62 per cent. record themselves as pacifists, while 28 per cent. say they are advocates of socialism." The whole return is regarded as indicating a vigorous movement to the left on the part of American clergymen.

A selection of the questions and the totals of the replies are shown below:—

	Yes	No	In Doubt
1. Do you favour the immediate entrance of the United States into the League of Nations?	10,101	5,987	4,138
2. Do you favour military training in our public high schools and civilian colleges or universities?	2,579	17,023	973
3. Do you favour substantial reductions in armaments even if the United States is compelled to take the initiative and make a proportionately greater reduction than other nations are yet willing to do?	15,985	3,260	1,294
5. Do you believe that the churches of America should now go on record as refusing to sanction or support any future war?	13,997	4,638	2,012
6. Are you personally prepared to state that it is your present purpose not to sanction any future war or participate as an armed combatant?	12,904	5,208	2,503
14. Which economic system appears to you to be less antagonistic to and more consistent with the ideals and methods of Jesus and the noblest of the Hebrew prophets?			
Capitalism ("rugged individualism" as in the United States prior to 1929)	1,035		
A Co-operative Commonwealth (in which the service motive is predominant in individual life and in all social arrangements)	18,324		
15. If you favour a co-operative commonwealth, which political system seems to you to offer the most effective method of achieving this end?			
Drastically Reformed Capitalism	10,691		
Fascism—as in Italy	111		
Communism—as in Soviet Russia and as represented by the Communist Party of the United States	123		
Socialism—as represented by the Socialist Party of America, or by a new and more inclusive socialistic alignment, in which the present Socialist Party would be included	5,879		
Some Other Political System—If so, name and describe briefly	1,695		

N. Y. Sun
Wed., Aug. 15

(Page 2)

Page War

helm Goering, injured in an automobile accident, was not hurt internally.

An operation, consequently, was not be necessary, they said. It was predicted he would recover fully in eight or ten days.

Goering slept well and arose at his usual hour. He had breakfast in his study.

World Tomorrow Ends Publication

The World Tomorrow, a monthly magazine devoted to social, international and political problems, with offices at 52 Vanderbilt avenue, has been compelled to suspend publication, it was announced today by Kirby Page, editor.

The magazine is being merged with the Christian Century, an undenominational religious journal published in Chicago, and Mr. Page will become a contributing editor. He will make his home in Whittier, Cal., but will maintain his office with Sherwood Eddy at 347 Madison avenue.

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leader in his own denomination in America, he will no doubt be in much demand for pulpit and platform work in this country. He may be sure of the warmest of welcomes.

* * *
**The Laureate of
Australia**

Sixty years after his death there has now been accorded to Adam Lindsay Gordon, our earliest poet, the honor of having his bust unveiled in the poets' corner of Westminster abbey. The bust is placed between that of Tennyson and the statue of Thomas Campbell.

* * *

**Dr. Mowll, New Archbishop,
Given Hearty Welcome**

The new archbishop of Sydney, N. S. W., who hails from Chinese mission work, is already a great favorite, not only with his own people, but with all the churches. Speaking at the annual meeting of the China Inland mission lately he referred smilingly to a letter he had received from Bishop Koo, of East Szechuan, China, who had received a photograph of Dr. Mowll knocking at the door of St. Andrew's cathedral during his enthronement in Sydney, and wrote: "I see you knocking at the door, and it seems that Australia has shut the door against you. Come back to China immediately; we want you, and will gladly welcome you to our hearts again." Dr. Mowll said that the missionaries are doing a great work in China, and they deserve every help from Australia.

* * *

**Special Efforts of
Centenary Year**

Archbishop Head of Melbourne has announced that, as a special effort during the centenary year, he has set himself the task of raising \$500,000 as a working fund, and already has raised \$60,000 of it. The Presbyterians hope to open, free of debt, a large Intermediate hospital, as a part of their celebration efforts. The Roman Catholics hope to be well to the fore with new buildings, an elaborate procession, and distinguished visitors.

JOHN J. HASTIE.

Methodist Youth to Meet

**National Council Program Will Present
Many Leaders of Thought in America**

The National Council of Methodist Youth will be held at the First Methodist church, Evanston, Ill., August 30-Sept. 2. The general theme of the program will be "Working with God for a new world." The keynote address will be given by Rev. Albert E. Day, of Baltimore. The purpose of the council will be interpreted by Dr. F. C. Eiselen of the Methodist board of education.

Other speakers, with their themes, are as follows: Harold F. Carr, of the U. of Pa. Wesley foundation, "Dilemmas of youth in a day of social crisis." Kirby Page, "What shall Christian youth do about war and peace?" Clarence T. Craig of Oberlin seminary, "The significance of Jesus for personal faith and living in a day of social crisis." Dr. Regina Westcott-Wieman, Chicago psychologist, "The new person for the new world" and "Factors in

our communities that affect our lives." Ralph E. Diffendorfer of the Methodist board of foreign missions, "The responsibility of the church in building a new world." Harold C. Case, First church, Topeka, "The program needed in our church to build a new world."

Details of the meeting, with complete program, may be secured by addressing "The National Council of Methodist Youth, 740 Rush street, Chicago.

**Dr. Jones, of Detroit, Preaching in
Washington Church**

Dr. Edgar DeWitt Jones, of Central Woodward Christian church, Detroit, is preaching during August at the National City Christian church, Washington, D. C., in the absence of Rev. R. H. Miller who is on vacation. Rev. Frederick Cowin, formerly associated with Dr. Jones at the old Central Christian church in Detroit, is occupying Dr. Jones's pulpit during his absence.

**Dr. Faris Conducts Presbyterian
Publicity Activities**

Dr. Paul Patton Faris, until recently managing editor of the Presbyterian Banner, has become acting manager of the publicity department of the Presbyterian general assembly. He succeeds the late Walter I. Clarke.

**Dr. Shorey Assails "Dogmatisms
Of Negation"**

Writing in the Atlantic Monthly, Prof. Paul Shorey bears testimony against the pretensions of materialism. "So overwhelming is the prestige of the physical sciences in their proper sphere," he writes, "that I believe many sincere and pious preachers are afraid that the materialists may be right after all, and do not dare to challenge them lest they be called obscurantists or fundamentalists. Let them take courage. If they will really study the question and examine the evidence, they will find that the dogmatisms of negation in this matter are pure bluff."

**W.C.T.U. Plans Three Years
Fight for World Peace**

An intensive three years' program on behalf of world peace, continuances of disarmament conferences, control and sale of munitions, and for a common international demonstration of mutual good will, will soon be inaugurated by the World's W.C.T.U., in accordance with plans adopted at the recent convention at Stockholm, Sweden, in which woman delegates from more than 30 countries participated, is announced from national headquarters. Among these plans is the inauguration of an annual Peace day, to be observed by white-ribboners in every country of the globe. Feb. 17, the anniversary of the passing of Frances E. Willard, has been selected as the day for this special observance. "The W.C.T.U. was a pioneer in presenting a peace program," writes Mrs. Ella Boole, national president, "for Frances Willard said, 'The arbitrament of reason instead of passion is a part of the inextinguishable purpose of the majority to realize the good of life.'"

**Death of Dr. W. N. Chambers,
Veteran Missionary**

Word has been received from Beirut of the death, on Aug. 7, of Rev. W. Nesbit

Chambers, 81 year old veteran in missionary work under the American board. Dr. Chambers first served as a missionary in Erzerum, Turkey, from 1879 to 1900, and was connected with the Central Turkey mission at Adana station until his retirement in 1922.

**Dr. Norwood Will Soon
Complete World Tour**

Dr. Frederick W. Norwood, of City Temple, London, has recently completed a full year of his world tour. He is spending several weeks in Canada and the United States, and expects to be back in London early in October. Dr. Norwood writes of his tour: "I have seen a lot, met a lot, talked a lot and thought a lot. I have a feeling that Europe ought to take a rest from her own obsessions and cast her eyes around the rest of the world. She has awakened all the rest of the world and suffered a sort of stalemate within her own borders. . . . The finally decisive things, at least for this era, are not in Europe, but farther east. If Europe were wise she would patch up her internal quarrels and consider whether her own civilization is worth preserving against the growing challenge of non-Europe. And by Europe I mean America also, as well as the overseas dominions. I think it is worth preserving, at least if we can rediscover the real dynamics; but they are certainly not trade alone and emphatically not armaments. The east will never again be subservient to the west. Cooperation is possible but conquest is folly."

**Dr. Hough Preaching in
Glasgow Church**

Dr. Lynn Harold Hough, dean of Drew seminary, is preaching during August at the Elgin Place Congregational church, Glasgow, Scotland; the first Sunday of September he will be at St. Columba's church in London, and on Sept. 9 at the Cathedral of St. Pierre in Geneva, Switzerland, in connection with the 15th meeting of the assembly of the League of Nations.

**Pearl S. Buck Now a
Book Editor**

Mrs. Pearl S. Buck, formerly a missionary, and now widely famous novelist, has accepted a position as advisory editor with the John Day company, book publishers of New York city. She will devote her mornings, as usual, to her own writing.

**Dr. Newton Reports on
Religion in England**

Dr. Joseph Fort Newton, of St. James church, Philadelphia, who is preaching at the City Temple, London, this summer, reports an evening audience at the temple of 2,500 persons, but adds that City Temple is having the same trouble as other city churches, and that its future is a problem. Of religion generally in England he writes, in a message to the Churchman: "Religiously, it is a dry time in England. No great voices are speaking and there is no stir among the dry leaves of theology. Never have I seen such dearth and deadness. My impression is that the Anglican church is dead and knows it, and that the free churches are dead and do not know it—but they are finding out. A famous theologian told me yesterday that the churches cannot go on as they are more than 20 years. The younger generation has

wonders whether they would create such a Church on the basis of the lawlessness which they are now advocating. And that clear-thinking journal concludes its observations with this sensible plea: "This whole situation is rapidly becoming farcical. It hardly deserves the serious treatment it receives. It is time we Presbyterians quit acting like children and begin acting like men." To which many within and without that fellowship will say "Amen."

* * *

AN ELDER SENDS A MESSAGE

A recent ruling of the Post Office Department absolutely compelled us to send notices to all subscribers that we could no longer send copies of the paper at second class rates on which more than one year's subscription remains unpaid, and would, therefore, be obliged to remove from the mailing list the names and addresses of all such subscribers until such time as the accounts could be adjusted. Such a necessity is unpleasant for us, because we do not want to lose any old friends, but we were forced to obey orders. Our Office Subscription Manager in a most courteous letter so notified all those in arrears. A well known Allentown elder who received the notice wrote across the letter the following message: "I had ordered this paper to be discontinued when my subscription expired, but in spite of that you continued to send it. *I have not read it for years, not even removed the wrapper.* If you care to waste the money to send it, that is your affair. I am not going to any trouble to stop you."

We had, of course, no record of any order to discontinue the above subscription, or we would have done so. But apart from that fact, we think that this message deserves to be published because it is such a deplorable exhibit of *how not to do it*. An elder so discourteous and unmindful of the obligations of his high office sadly misrepresents the Church of Christ which he is pledged to serve.

* * *

"WHEN THY HEART, WITH JOY O'ERFLOWING"

September is the month of beginnings in our Church work, as well as of opening public schools and academies, colleges and seminaries. It is the month of Labor Day, with its challenge to social justice; and for our Church it is the special month for the consideration of the care of aged ministers and their widows. Many things combine to make it a real challenge to unselfish concern for the welfare of others. It is for many of our congregations the time for the celebration of Harvest Home. Though in sections of our land the fruits of orchard, field and garden will not be as plentiful as usual, by reason of the drought and other causes, there will for most of us be enough and to spare.

At any rate, the modern verses selected as our Memory Hymn for September set before us beautifully the social note so sorely needed in these days of depression, when millions of unemployed men and women remain on the relief roll and hunger stalks in the land. These verses, sung to the beautiful and familiar tune of "Bullinger," may be a means of blessing to many, if the spirit as well as the words are made your possession. Begin and continue the new year of aggressive Church activity with the sentiment of this Hymn in your heart, and the year will be for you the most blessed you can know.

* * *

PASTORAL CALLING

"A home-visiting minister will make a Church-going people." This was the pet line of our beloved Seminary Professor, Dr. Richards, when talking to his students concerning the importance of a minister's pastoral labors. Admonitions of this sort always struck a keenly responsive chord in the heart and mind of energetic and idealistic young men about to set forth as ministers in the Master's vineyard. A few years' experience have neither proved nor disproved to the writer the absolute truth of his teacher's philosophy.

Within two days I will have completed another systematic visitation of every family that holds membership in my Church. I readily grant there is a personal benefit both to the minister and the people visited. But as to

whether the Church attendance is materially affected either one way or the other, it is indeed doubtful. A careful check shows a decrease in attendance throughout the summer months, in spite of the recent visitation.

Nevertheless there is a definite good result from these pastoral labors. A splendid morale and willing response to all suggestions for improvement in program and physical plant is very noticeably in evidence. Unless our people are veritably clothed in hypocrisy, I must say that a hearty welcome was extended me in every home visited. Of course, in these busy months a minister should be as gracious as his host and make his visit pleasant and short. Still the question remains: "Is pastoral calling worth the time, effort, and expense involved?" Do our people want their pastor to call on them except when they are sick or in special need of pastoral ministration?

Within the past month the writer was asked to give a talk on "Ministers' Problems" to two different Rotary Clubs. Among these problems was discussed the matter of pastoral visitation. The question was put to these Clubs: "What is your attitude toward your pastor making such calls?" At the close of the address questions and remarks were requested. A few definite answers to the above question were forthcoming. Said one: "We, in our house, *do not want* our minister to make calls without invitation." Another said: "We actually refuse to answer the door-bell when we see the minister is there."

What is the cause of this attitude? Is there an unhealthy apathy on the part of our people toward personal contact with the ministry? Or have the "men of the cloth" lost the art of effectual conversation and understanding interest and sympathy with the problems of the average man? It seems to me we owe it to our *high calling* to so equip ourselves that our presence will be delighted in rather than shunned, as it appears to be by some folks today.

Although at times pastoral calling is a burden, I can conscientiously say much good does accrue from it both to the minister personally and to the work of the Church.

—R. S. VANDEVERE.

* * *

ANOTHER MERGER

It is a matter of regret that another pioneering and courageous journal of opinion, *The World Tomorrow*, has been compelled to suspend publication for financial reasons. The magazine is being merged with *The Christian Century*, which will fill out the unexpired portion of subscriptions. Mr. Kirby Page, Editor of *The World Tomorrow*, will be a contributing editor of *The Christian Century*. Dr. Reinhold Niebuhr, who has been associated with both these journals, will, of course, continue his contributions to *The Christian Century*, which journal is becoming more and more indispensable to a forward-looking Protestantism. Mr. Page, who is moving his family to Whittier, Cal., will continue to maintain an office with Dr. Sherwood Eddy; 347 Madison Ave., New York City. In November, a new volume from his pen entitled, *Living Triumphantly*, is to be published.

* * *

CANON STREETER'S CONFESSION

Reporting the recent mass meeting of 2,000 persons in the Town Hall of Oxford, England, at the International House Party of the Oxford Group Movement, Dr. Albert C. Dieffenbach, of Boston, says: "*One of the greatest scholars and wisest men in Christendom did a momentous thing.*" He referred to Canon B. H. Streeter, the eminent Christian leader, who is now provost of Queen's College and one of the most famous writers in the field of the New Testament, author of *The Four Gospels*, *The Buddha and the Christ*, and that mighty little volume, *Reality*.

"My attitude toward the Oxford Group Movement," said Canon Streeter, "has been an attitude of benevolent neutrality and might be compared to that held by Gamaliel, the most amiable of Pharisees. But I have come to the conclusion that I must cease to take an attitude of benevolent neutrality. I have come to believe that *this Movement is the most important religious Movement at this time.* I have been watching it. It has been growing in depth and in wisdom, and its leaders have been doing the same. The

often lightly used, especially in the phrase "social passion," when nothing more is meant than a mild preference or a genteel humanitarianism. It is not so used here. It means that she is aflame with zeal. The title of the book suggests the intensity of her feeling. But though this is the dominant note, it is not the only one. Miss Morgan may be a rebel against things as they are, but she is a very winsome rebel. Love and beauty are also congenial themes of which she writes lyrically and eloquently.

THE FOUNDRY. By James Halper. Viking Press, \$2.50.

Mr. Halper is a young Chicagoan who burst suddenly into fame a year or two ago with a novel about New York—"Union

Square"—which was selected for distribution by one of the big book clubs. The cynicism which marked—and some think marred—his first novel has disappeared from the second. It is a rowdy, lusty tale, the action of which is located in an electrotyping foundry only a block or two from The Christian Century office. South Dearborn Street may now have a double reason for being on the literary map! One might hazard the guess that Mr. Halper had learned his technique from Dos Passos and Hemingway, but his spirit seems more akin to the former. Rowdy as it is, there is a fine human sympathy in it. All the characters in the story, bosses as much as bossed, are caught in the same inscrutable web.

C O R R E S P O N D E N C E

One Result of Joining Hands with That Notorious Sheet

EDITOR THE CHRISTIAN CENTURY:

SIR: As a subscriber to The Christian Century I must raise a strong protest against the socialistic and communistic character of the articles which you have been printing. This magazine was given me as a Christmas present and for a time I thought it would be of value to me in my religious work as a layman and a teacher of a large men's Bible class. I soon found, however, that the magazine had every appearance of being more interested in the advancement of a political economy of the socialistic order than of advancing the kingdom of God. Call it the "new deal," the "new order," or anything you choose to conceal the real purpose, each issue is bearing further to the left and now I note you have joined hands with the World Tomorrow and have taken over some of the writers of that notorious sheet to add to those who already disgraced your pages.

I have practically ceased to read The Christian Century because I find very little in it of Christian appeal, and henceforth it will be promptly consigned to the waste basket as soon as received. We have entirely too many revolutionary magazines using their persuasive arts to poison the minds of the sensible people of the nation, and the worst type of such literature consists of those which pretend to be in the nature of a religious publication, thus deceiving the public into reading them for religious purposes. There is certainly nothing of a religious issue in socialism, and it appears to me most deplorable that it should be presented as such. There are too many good religious publications to waste my time with such trash.

Seaboard Air Line,
Norfolk, Va.

WILLIAM E. BISHOFF.

Boycotting for Peace

EDITOR THE CHRISTIAN CENTURY:

SIR: Dr. Homrighausen in his excellent article in The Christian Century for August 29 is a bit sentimental when he speaks of the boycott of nazi-made goods. He fails to take account of the fact that "Nazi means war" and of the suffering, not only in Germany but all over Europe, that the Hitler-Görring war will cause. The suffering caused by the boycott is infinitesimal compared with the mass agony of an aero-chemical war. Practically all experts agree that sooner or later Germany will go to war—unless the nazi regime is overthrown.

Only an economic crisis which the many foes of Hitler, inside Germany, can exploit will cause the nazis to fall. The boycott is one of the ways (as Dr. Homrighausen himself admits) to bring about the economic crisis. It seems to me, therefore, that one of the most effective methods of promoting peace is by means of the boycott. No peace treaties or pacts will be of any avail if the nazis continue in power—war will come. It is time for the peace movement to do something effective. The boycott, which is non-

sectarian and worldwide, is a powerful method, ready-made, to stop the war mongers of the Ruhr.

Chicago.

JAMES M. YARD.

"Negress"

EDITOR THE CHRISTIAN CENTURY:

SIR: This is to thank E. Eugenia Sheppard for reminding us to use Christian courtesy and apply no appellation to others which is offensive to them. This should apply with equal stress to all. It is a stain not only on our Christianity but upon our culture and gentility to refer to Negroes, Chinese, Italians and others by terms that are intended to convey contempt.

The lady is doubtless in error, however, when she states that there is no etymological basis for the word Negress. "Ess" is used to indicate gender in very few cases of animals, but in many cases in the higher strata of life. *Vide* god, prophet, priest, emperor, prince, count, poet, heir, baron, governor, actor, Jew, host, giant, mister, waiter, hunter, etc., etc.

But if "Negress" causeth our brethren to offend, let us avoid the word while the earth standeth.

Minneapolis, Minn.

W. G. CALDERWOOD.

Ministers and Campaign Committees

EDITOR THE CHRISTIAN CENTURY:

SIR: Never in my thirty years of ministry has the church been so bombarded by the politicians as in the recent California primary campaign. Never in the history of the state were there so many candidates begging for a political job; due undoubtedly to the present unemployment situation. A typical last minute mail brought this statement: "The church has the balance of power in the state. Therefore, let us realize our strength, unite our forces and elect a governor who will support progressive and Christian principles." This same letter told how his opponent (an outstanding church member of prominence) is backed by some of the "most vicious element" of the underworld.

From the headquarters of this same dubbed "underworld" candidate came an appeal signed by forty of the most prominent ministers of Los Angeles county. (Prominent ministers were also on the first appeal.) This pamphlet showed the candidate whom I was assured by other ministers to be tied to the vicious element to be a very active church member, president of the men's brotherhood for 13 years, and praised "his unswerving attitude in the realm of morals."

"May we suggest that this coming Sunday at your services, as well as all your adult bible (note small "b") classes, you tell your people how the church is being fooled by the political manipulations of the Merriam campaign managers—open and under cover," was the appeal of still another "Churchmen's Committee of One Thousand."

Another sidelight on this bombardment: a sister of one of the candidates called from long distance, asking me as a minister to recommend her brother before my people, stating that he has been

ployment, selfish competition, and waste which inevitably accompany it. . . . We condemn the system on economic, ethical and Christian grounds. . . . We approve of the new deal in so far as it seeks to insure collective bargaining to labor and to increase purchasing power. . . . We deplore the methods of the new deal in destroying food and clothing in the face of starvation and nakedness. We commend the new deal for its good objectives, and criticize it because it does not attack the root of the dilemma, the profit motive. . . .

"We are opposed to violence as a method of settling disputes. . . . We advocate the promotion of a youth and adult educational movement in our local churches upon the subject of consumer's cooperatives and upon the causes and cures of economic depressions."

Albert Day, Kirby Page Speak

In the speeches and discussions that led to the formation of such conclusions, the theme of the council, "Working with God for a New World," was always in the fore. "Are these the dreams and hopes of God, or are they a mere gossamer web spun out of our own brains?" Dr. Albert E. Day of the Mount Vernon Place Methodist church, Baltimore, Md., asked us in his keynote address. He presented the need for a new economic world, a new political world, a new ecclesiastical world, a new moral world, and a new international world. The council was ready to agree with his answer that those are God's dreams, and with his statements: "We must work with God for a new world, if we are to work with him at all" and "We must work with God if there is to be a new world." Dr. Kirby Page, speaking on the question, "What Shall Christian Youth Do about War and Peace?" and again on, "The Task of Christian Youth in Building a Christian Economic Order," bore down heavily on the importance of looking at both tasks from the religious viewpoint. He said: "A conference that deals with the problem of property must be a religious conference, if it is to be of any value."

Dr. Regina Westcott-Wieman of the University of Chicago and Dr. Clarence Tucker Craig of Oberlin theological seminary made clear, what most of the delegates had suspected, that changed persons are necessary before we are to have a changed world. The need for divine grace was emphasized by Dr. Craig when he said: "Christianity is not a religion of what we can do for God, but the good news of what God has done and is doing for us. Until God has done something for you, you cannot do very much for him."

Along with the resolutions from which we have quoted samples these others were passed: "We affirm our belief in God, the Father of all men. We affirm our belief in Jesus Christ and his power and program to redeem the individual and society. We affirm our belief in the Holy Spirit as sufficient as a dynamic for Christian living. We affirm our belief in the church as an institution offering the opportunity for Christian fellowship and highest spiritual development. We affirm our belief in the Bible as a record of man's progressive experience with God. We affirm our belief in the kingdom of God as realizable in the here and now through the incarnation of the spirit of love in our individual and social living."

T. OTTO NALL.

Bishop Burroughs of Ripon Dies

Known as Liberal Evangelical—Mr. Rao, of India, on Way to America, Visits London

(Correspondence from England)

LONDON, Aug. 27.—Dr. E. A. Burroughs, bishop of Ripon, died last week. He was a man of many gifts and interests. His learning was such as to put him in the front rank of classical scholars and would have enabled him to hold his own in days when bishops were chosen for their learning. He was a liberal evangelical with a faith which stood the strain by which modern scholarship tests the faith of every man. He could write on public affairs with a warmth of feeling which made the most hardened realist listen to him. He was a leader among those who seek for international peace through the fellowship of the churches. The last time I saw him he was presiding over a meeting held by the society which plans the interchange of preachers between America and Britain. But to see him at his best, one had to see him among schoolboys; he was a most welcome preacher in our public schools, but it was not in the pulpit alone he knew how to deal with boys. Some years ago we held in Trinity college, Oxford, a conference of boys who had just left school and were going up to the universities. Dr. Burroughs took the lead and, being one of his team, I had an excellent opportunity of judging how he had won his place in the respect and affection of boys. He made no attempt to talk down to them or to use their slang. Boys soon see through those who try these antics. He dealt with them as with thoughtful men, who will listen to a senior eagerly when he is clearly a friend who respects them. Dr. Burroughs died before his course was run, but he has left with those who met him, if only on rare occasions, the memory of a man who walked with God from the early morning of his life till the night came suddenly.

* * *

Secretary of Servants of India Society Calls

Last week at Friends house Mr. Kodanda Rao, the secretary of the Servants of India society, spoke to the India Conciliation group. The society which Mr. Rao serves has thirty members, all of whom are pledged to give all their energies to India. Mr. Rao is not only its secretary, but also its editor. He is staying in England on his way to America. His opinion on the white paper may be roughly described in these words: Indian opinion is against acceptance, but many might accept it if there were left an opportunity to modify it. There is no one who now says "we must save the Hoare constitution," but there are some who might be resigned to saying "what can't be cured must be endured." "Some change is inevitable," Mr. Rao said, "the Montague constitution cannot last and the fear is that either the Hoare constitution will be enacted or something worse."

Now that the congress party had given up "civil disobedience," Mr. Rao believed

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William H. Leach is founder and editor of *Church Management*. He has left few sources of printed sermons untouched in his effort to make this volume representative of great preaching in our generation, and for our generation.

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NEWS of the CHRISTIAN WORLD

Communism Seen as 'Anti-Christ'

A. F. of L. Leader at Labor Service—"Fellowship Monday"—New Weekly for Presbyterians—Crime

(Correspondence from New York)

NEW YORK, Sept. 8.—The implacable hostility of the A. F. of L. to communism was vigorously expressed by Matthew Woll at the labor service in the Cathedral of St. John the Divine last Sunday. In a speech that was broadcast by the Columbia system the vice-president of the federation laid the blame for the San Francisco general strike to the emissaries of the soviet. Mr. Woll urged the church and labor to stand together in devotion to the principles of social justice but against communism. "Lest any one think we are tilting at windmills or engaging men of straw," he said, "I assert that the movement of revolutionary communism has, is, and, by its fundamental law, must in the future be both anti-Christ and anti-labor. The Marxian doctrine that 'religion is the opiate of the people' apparently applies to every other religion save communism." Mr. Woll charged that the third international had ordered the communist party in America to "smear the NRA." But to one who reads the papers, the reds hardly seem to be the only "smearers."

* * *

Labor Sunday Sermons

In many of the pulpits of our city Labor Sunday was observed by forthright utterances on social issues. In Brooklyn at the Union church of Bay Ridge, the pastor, Rev. John Paul Jones, praised the Labor Sunday message of the Federal council but said he wanted to supplement it by proposing a threefold program for the churches of America. As item one in that program Mr. Jones urged that the church insist that labor should never be thought of primarily as a commodity. As item two he urged a united effort on the part of the churches to secure adequate unemployment relief and the establishment of both a minimum wage and a maximum income. And the third proposal in this pastor's program was that the church should discipline influential laymen who might seek to obstruct a program of social justice. Mr. Jones pointed out that it was absurd for any American to have a larger income than the President of the United States.

* * *

"Fellowship Monday"

The national committee for religion and welfare recovery announced this week its plan for a nationwide observance of Oct. 1 as "Fellowship Monday." Dr. Everett R. Clinchy, well known for his leadership in bettering Jewish-Christian relations, is in charge of the program for this day. The avowed purpose of this day is the bringing together of all the constructive elements in each community to work out plans for co-

operation during the coming year on projects in which they have a common interest. "Fellowship Monday" is to be followed by "Fellowship week" (Oct. 1-6) during which each community is asked to secure 100 per cent attendance in its churches and synagogues. The prospects are for a wide observance of this special day and week.

* * *

Social Work Courses for Church Workers

The greater New York federation of churches, in cooperation with the social welfare department of the Scudder school, is offering two social work courses for church workers. These courses are scheduled to begin the first week in October and will be given in the auditorium of the Scudder school at 66 Fifth avenue. Dr. Willoughby C. Waterman of Brooklyn college, a sociologist and experienced social worker, will be the instructor and credit for the work done will under certain conditions be granted by New York university.

* * *

New Presbyterian Paper to Begin Publication

A group of Presbyterians have completed arrangements to take over the good will and assets of the Presbyterian Advance of Nashville, Tenn., and publish a bi-weekly magazine here in New York. A corporation formed under the laws of the state has been set up of which Rev. Phillips P. Elliott, pastor of the First Presbyterian church of Brooklyn, is president and Prof. Robert Hastings Nichols of Auburn secretary. The new paper is to be called the Presbyterian Tribune and it will seek to help Presbyterians see the social and economic implications of the Christian gospel. Quite contrary to fears expressed by some extremists within the church the new publication is not being launched for the purpose of carrying on theological debate. It is expected that the first issue will appear October 4.

* * *

Death of David

H. Morrison

Rev. David H. Morrison, a clergyman who has achieved considerable fame as a painter, died this week. Mr. Morrison served as pastor of the Church of the Son of Man on West 104th street until ill health forced him to retire a few months ago. In 1932 his painting "Union Square" was one of 18 works by American artists acquired by the Metropolitan museum of art. Two years ago he was a candidate for the presidency of the art students' league but was defeated by a small margin.

* * *

Warden Lawes On Crime

Lewis E. Lawes, warden of Sing Sing, expressed himself with candor the other day as he sailed for Europe. He asserted that for every man in prison nine others ought to be there and he added: "We'd be surprised to know how many persons in the so-called higher walks of society are criminals who have been lucky perhaps in not being caught and this goes for many of our best statesmen."

EDMUND B. CHAFFEE.

Methodists Form New Youth Body

Convention at Evanston Leads to Organization of Council—Adopt Pacifist Stand—For and Against NRA

(Special Correspondence)

CHICAGO, Sept. 7.—What is our present world situation? In the midst of that situation, what is the task of creating a Christian society? And what is the task of creating Christian personality? What are the resources and methods available for building a new world in terms of persons as individuals and society as a whole?

None of these questions was completely answered when the National Council of Methodist Youth met in the First Methodist church of Evanston, Ill., Aug. 30 to Sept. 2. But the 1,012 delegates, coming from all parts of the country by almost every method of transportation, including hitch-hiking, made a start. The result was a set of resolutions that, for range of subjects and for detailed suggestions for action, stands alone even in these days of many resolutions. More than that, the frank facing of these questions resulted in plans for carrying forward the work of the council through a continuation committee and for more councils, both regional and a national, that will tone up the lives of Methodist youth, if a new movement does not actually emerge.

Adopt Pacifist Stand

The resolutions, according to Hayes Beall, a student at Yale divinity school and president of the council, "become the magna charta for a new Christian youth movement embracing all Methodist youth, who now stand ready to cooperate with all other Christian youth in an aggressive attack on the ills of our day." How ready they are may be judged from such statements as these: "In accordance with our Christian convictions, we declare our intention neither to sanction nor participate in any war for any purpose whatsoever. . . . As Christians we are unalterably opposed to all types of military training, voluntary or compulsory. We, therefore, declare our sympathy with all conscientious objectors. . . . We believe that, before permanent peace can ever be achieved, the present economic system must be changed to a co-operative commonwealth. However, in the meantime, we will give our lives to the creation of a world of brotherhood and peace. . . ."

"We will invite members of other races to share in our experiences in our institutes, district conventions, conferences and local church meetings. . . . We condemn the practice of setting up a differential wage system in the NRA whereby Negro workers receive lower wages than the standard minimum wage level. . . . We are in favor of legislation by the United States government to put oriental races upon a quota basis similar to other nationalities. . . ."

"We condemn capitalism, with its unem-

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RELEASED ON RECEIPT
JULY 27, 1934 (10 A.M.)

New York City, July 27-- To forestall tragic violence against the handful of young teachers and students at the Highlander Folk School for workers and farmers at Monteagle, Tennessee, the American Civil Liberties Union today urged its members in that state to take immediate action.

The Union communicated with its representatives after receiving affidavits from Myles Horton, principal, and graduate of Union Theological Seminary, **that he and others** in the school had been threatened by a man, Luther Ford, claiming to be backed by the Fentress Coal and Coke Co., well-known anti-union company at Wilder, Tennessee, near the school.

"The threat against the lives of the young teachers and students at the Highlander Folk School," the Union said, "cannot be dismissed lightly. Last year, Mr. Horton warned the governor that the life of Barney Graham, courageous leader of a strike against the Fentress Coal and Coke Co., was in danger. A few days later, Graham was murdered on the streets of Wilder.

"Only prompt action can prevent a repetition of that tragic killing. Today, the faculty and students of the Highlander Folk School, thoughtful young men and women come together to study industrial problems, are standing armed guard throughout the day and night. Outside in the woods, a man is prowling who has threatened to kill them. We recommend that proceedings be started at once by state officials to test the sanity of this man, that he be put under a sizable peace bond and that the governor direct the sheriff to protect the school."

Relations between the Fentress Coal and Coke Co. and the Highlander Folk School have been dangerously tense, the Union said, since the activity of students and teachers in the strike at Wilder last year. In an effort to save the life of "Barney" Graham, President of the United Mine Workers Local, Mr. Horton urged the governor and the state commissioner of labor to intervene to protect the union leader from alleged threats by company guards. Shortly afterwards Graham was shot. Mr. Horton, it is said, has been warned that anyone who is seen with him will be shot on sight in Wilder.

Teachers and students of the school were also active in the Harri-man Hosiery Mills strike. Zilla Hawes, one of the Faculty members threatened, a Vassar college graduate, is also an organizer for the Amalgamated Clothing Workers Union.

According to the Union's information, Ford swore vengeance against the Highlander Folk School, because of trouble growing out of charges that he had stolen a watch. Given an opportunity to clear himself, he failed, and is said to have consulted officials of the Fentress Coal Co. who promised to help him in a law suit against the school. The matter was dropped, however, until a few weeks ago when Ford appeared at Monteagle and boasted that the Coal Co. was backing him in an effort to wreck the school. Those accused of shooting Barney Graham are said to be behind the present move against the school.

The Folklander High School was organized two years ago as an educational center in the South to train "rural and industrial leaders, and for the conservation and enrichment of the indigenous cultural values of the mountains." It was founded and is directed by young Southern graduates of Union Theological Seminary, James Dombrowski and Myles Horton. The number of teachers and students is still small, reaching a maximum last year of thirty during the winter semester. The students are young workers and farmers from nearby counties. The members of its advisory committee include Reinhold Niebuhr, Union Theological Seminary; Norman Thomas; George S. Counts, Teachers College, Columbia University; Alva Taylor, Professor of Social Ethics, Vanderbilt University; Joseph K. Hart, head of the Department of Education, Vanderbilt University; William Spofford, Church League for Industrial Democracy; and Kirby Page, editor of the World Tomorrow.

#####

"The Power Fight"—Stephen Raushenbush
"Confessions of the Power Trust"—Carl D. Thompson
"Concentration in Modern Industry"—H. W. Laidler
"Social Source of Denominationalism"—H. Richard Niebuhr

NOTES

MEMBERSHIP. Every member and probationer of the Illinois Conference is considered a member of the Association.

ATTENDANCE. No more timely theme could be selected than the one chosen for this year's discussion and it would be difficult anywhere in the country to find a man more able to lead a sympathetic, constructive discussion of the church's relationship to economic conflict than Dr. Kirby Page, brilliant editor of "The World Tomorrow". It is hoped that the attendance this year will more than measure up to the high standards set in previous years. The ministers of our Conference simply must face the implications that come from an economic situation such as that in which our nation and our world finds itself today. Attendance at this meeting should clarify the thinking of all of us, as well as being of great inspiration and guidance in future days of usefulness.

DUES. The one thing that makes this program possible is the payment of dues of One Dollar per year from each member. Even if you cannot attend this year your financial support is needed. As soon as you receive this program send your Dollar immediately to the Treasurer, Fred Melvin at Winchester, Illinois.

PAPERS. All papers are to be limited to fifteen minutes.

HOTEL RESERVATIONS. Write to Illinois Wesleyan or to any of the Methodist ministers in Bloomington regarding hotel reservations.

ANNUAL MEETING
of the
POST-GRADUATE ASSOCIATION
of the

Illinois Annual Conference
Methodist Episcopal Church

held at
ILLINOIS WESLEYAN UNIVERSITY
Bloomington, Illinois
May 1 and 2, 1933

Special Lecturer

Dr. Kirby Page
Editor *The World Tomorrow*
New York City

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PROGRAM

"Christianity and Economic Conflict"

MONDAY, MAY 1

Afternoon Session

1:30 Devotions . . . Frank Marston

Papers

1. "The economic aspects of Jesus' teaching and practices" . . . C. E. Pettit
2. "An outline of the record of organized Christianity with regard to Feudalism, Slavery and Capitalism" . . . J. Ford
3. "By what methods has economic power been transferred historically from one owning class to another, and what is the significance of this record for Christians today?" . . . C. L. Shult
4. "What types of coercion, if any, are consistent with the religion of Jesus?" . . . Ross Bracewell

Discussion led by Dr. Kirby Page.

Appointment of Committees and Business.

Evening Session

7:30 Praise Service . . . Fred Melvin

Address, "Christianity and Economic Conflict" . . . Dr. Kirby Page

TUESDAY, MAY 2

Morning Session

8:30 Devotions

Papers

5. "A critique of Mahatma Gandhi's program of economic and political coercion of Great Britain" . . . O. B. Enselman

-
6. "A critique of the strategy of the Communist Party for establishing and maintaining a dictatorship of the proletariat in the United States" . . . D. B. Anderson

7. "A critique of the last platform of the Socialist Party of the United States in the light of Christian principles" . . . Donald Gibbs

8. "A critique of the Newer Capitalism (that is, moderate reforms from within, without resorting to fundamental changes in the structure of the present economic system)"

9. "An evaluation of the possibilities and limitations of the pulpit in relation to class conflict. Should ministers take sides?" . . . W. M. Briggs

10. "A thirty-year economic and political plan for Christians. If the Lord's Prayer should be answered and the Kingdom of God established on earth, what would be its economic and political characteristics?" . . . Otto J. Baab

Discussion led by Dr. Page.

Selected Bibliography

- "Moral Man and Immoral Society"—R. Niebuhr
"Our Economic Life in the Light of Christian Ideals"—Federal Council of Churches
"Living Creatively"—Kirby Page
"The Way Out for America"—Norman Thomas
"As I See It"—Norman Thomas
"A New Deal"—Stuart Chase
"A Planned Society"—George Soule
"The Coming of a New Party"—Paul H. Douglas
"A Guide Through World Chaos"—G. D. H. Cole
"Socialist Planning and a Socialist Program"—H. W. Laidler, Editor
"Thunder and Dawn"—Glenn Frank
-

great show of self-torture and pessimism over the evil of the world, and with great scorn for all the constructions of the human mind, then this age of distress might well rise up and welcome the dreaming and yield to the siren call of it as to seductive music.

There is another feature of Barth's message that gives it a mighty appeal to our time. It comes in the form of tragic drama. He draws the darkness blacker and blacker about him, then, presto, flashes the glory of God like lightning, with thunder. Barth's theology originated not with the intellectual and moral problems of life but with the need of finding something to preach. He was in desperate need of material for good sermons when he came upon the dramatic works of Kierkegaard and Dostoevsky. These gave him the idea he was seeking. Thus he brought forth his theology, not to solve any problems and not to give any direction to human life, not even to quicken aspiration and outreach, but to provide drama for preaching. Paint the heavens black, then show a glorious gleam, that does not illumine anything nor lead anywhere, but gives a tremendous shiver and dazzle. That makes a wonderful sermon. That is the theology of Karl Barth. It will not last, but it may sweep the world. It is for religion what the Dada movement was for art. It meets a similar need and may have a similar career. Dada today is dead.

HENRY NELSON WIEMAN.

An Apologetic for Socialism

INDIVIDUALISM AND SOCIALISM. By Kirby Page. Farrar and Rinehart, \$2.50.

THIS book is a vigorous and thoroughgoing apologetic for socialism, as over against individualism, fascism and communism. It is also an excellent reference book and a sort of tract for the times. The author pays his respects to capitalism as the present-day harvest of rugged individualism. His indictment of it is as relentless and devastating as is John Strachey's "Coming Struggle for Power," but in a different way. Strachey's book is philosophical, dialectical, positivistic, and ruthlessly destructive. Mr. Page's book is equally positivistic; but it concerns itself primarily with data and with self-incriminating testimony. It is crammed with so much of the latter that the uncritical reader will wonder if there is, or ever has been, a single redeeming feature of the entire system.

Having massed his destructive evidence the author goes into a careful presentation of the socialist program "of deliverance." He covers no new ground—that is to say, anyone who has kept in touch with the activities of the socialist party during the past few years will not find any new evidence or proposal. Mr. Page, however, has so organized his colossal mass of factual material, and his argument, as to drive home, step by step, his contention that the philosophy and strategy as well as the practical program of socialism is the only way out for America. He shares with most liberals the fear that the present administration, despite its many excellent achievements and its humanitarian impulses, is moving steadily toward fascism. It does not propose to exterminate capitalism, nor even to greatly reform it. It merely promises to curb some of its extravagances, and thus give it a new lease on life. Communism, on the other hand, is ruled out on several counts. Its strategy of immediacy, and therefore of violence, makes it repugnant to that great group of middle-class Americans whose aid will be needed if an economic revolution should come. Communism is, furthermore, a worldwide movement, inspired by and engineered from Moscow. This adds further to its undesirability for American consumption.

We return then to socialism. Mr. Page has no utopian illusions about the speedy consummation of a perfect world, even

under socialism. It is not an end, says he, but a method, a process, a collective way of life. As such it adapts itself to conditions, and to the needs of every age; but even so it will have to content itself with slow progress. "The fate of American capitalism during the next decade," says the author, "is not in the keeping of communists and socialists. Radicals cannot quickly destroy the existing system, and at the moment they can do little to preserve it. Therefore it would be the height of folly for socialists in the United States to adopt a short term strategy, founded on the assumption that they will be called upon to assume control of the government within the next decade." The best that socialists can do is simply "to educate, organize, and agitate," until at long last they can take over political control.

The argument of this book moves with rhythmic and cumulative power. Characteristically, however, the author does what so many Christian liberals cannot refrain from doing, namely, he resorts to biblical authoritarianism when other arguments are exhausted. The teachings of Jesus, based as they are, for the most part, on discursive and isolated injunctions, are here made to play a rôle which removes them far from their original setting. As a result, the closing chapter of this book is likely to seem to the irreverent reader as a sort of anti-climax. A great deal can be said for the religious value of a revolution. It is superfluous to remind the reader that we are witnessing now the birth of a humanistic religion out of the heart of the Russian revolution. This may happen elsewhere as well. Nevertheless, to claim that the Lord's prayer embodies "a petition for the abolition of capitalism," or to thumb through the pages of the New Testament in search of Jesus' attitude with regard to the matter of social coercion, seems to be poor exegesis as well as poor dialectics.

Far better to let the arguments against capitalism, as set forth in the preceding chapters of this excellent book, stand up alone. They are quite sound enough for that, and there are plenty of them.

EDWIN T. BUEHRER.

Friendly to Everybody

THE NEW CHURCH AND THE NEW GERMANY, By Charles S. Macfarland. The Macmillan Company, \$2.25.

IT IS very difficult to speak and to write on the "new Germany." Events move so quickly that it seems impossible to formulate an opinion or a judgment which will not be immediately questioned. Furthermore, the whole situation is so heavily charged with emotional factors of all sorts—historical, political, racial, economic, religious—that an attempt to comprehend it easily produces emotional upsets in speakers, writers, hearers and readers alike. This lack of a balanced attitude characterizes most of what the Germans are saying, but it is also noticeable in practically everything which we, in this country, hear and read about Germany. The most unfortunate aspect of this emotional upheaval is that we often fail to recognize that Germany is a battlefield of many possibilities. For the victory of national socialism has certainly not been accomplished by the quick solution of any one problem. Whosoever says and believes that there is no German opposition to the programs of the new Hitler government and that everything is settled by ruthless dictates and orders from above, misunderstands the situation.

In view of all this Dr. Macfarland's book has two distinct merits: In the first place, it offers a picture of the church conflict which demonstrates most clearly the fact that the Germans themselves are engaged in a struggle for the new order of things. Second, it is a book that is written in a sympathetic

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THE FELLOWSHIP CLUB

is a group of men who are interested and open-minded concerning the finer things of life, especially as these are presented to us in the life of Jesus. It was organized in October, 1919, and has touched the lives of hundreds of men. Its influence has made the stranger feel at home, the native to reconsider his complacencies, the indolent to take a new lease on life, and the alert to be encouraged and helped. And it has caused every attendant to THINK!

A hearty invitation is extended to every man who is not afraid of the truth and who has the courage of his convictions, to become interested in the group. It meets for supper (at cost) at 6:29½ every Thursday evening from Oct. 20th to May 4th. Following the supper a brief address will present the topic for discussion and then every member feels free to take up the subject. The schedule of topics for the year is presented in the accompanying pages.

Get out of the "old track"; bestir your God-given capacity for real thought; add your presence to this interesting and different group; enjoy a real fellowship with men; and make your living more effective and creative than ever!



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Season of 1932-1933

- I -

"ESSENTIALS OF LEADERSHIP"

By DR. H. H. HORNE

A systematic and inspirational treatment of the factors which make for leadership, including spirited discussions in which every thinking man will find an interest.

Oct. 20th—"Must we Arrive?"

Oct. 27th—"What are the Essentials of Leadership?"

Nov. 3rd—"The Ideal for All Leadership."

Nov. 10th—"Who is the Great Man?"

Nov. 17th—"What do we mean by Complete Living?"

Nov. 25th—(Thanksgiving Day)

Dec. 1st—"You and Your Business."

Dec. 8th—"What's Right with the Church?"

Dec. 15th—"The Changing Church."

THE CHRISTMAS MEETING

Dec. 22nd—"Do you still believe in Santa Claus?"



What meaning has life for you?

- II -

"WHAT EVERY THINKING MAN SHOULD KNOW——"

Not every man thinks, for it is the hardest work anyone can do. Nor does every man who thinks he thinks, think. But here is a series of discussions that will cause you to see new values in your faith and give a new understanding of a worth while philosophy of life:

Jan. 5th—"About His Bible."

Jan. 12th—"About His Old Testament."

Jan. 19th—"About His New Testament."

Jan. 26th—"About His Church."

Feb. 2nd—"About Church Members."

Feb. 9th—"About His Religion."



*The moment we are satisfied that moment
we begin to die.*

- III -

"LIVING CREATIVELY"

By KIRBY PAGE

Here are the "Ten Commandments" for living creatively. The lively discussion in each meeting will help YOU to apply them to yourself that YOU, too, can live creatively.

Feb. 16th—"Relieve Human Misery."

Feb. 23rd—"Transform Unjust Social System."

Mar. 2nd—"Gain Vision and Serenity Through Silence."

Mar. 9th—"Seek Beauty."

Mar. 16th—"Cultivate Friendship and Fellowship."

Mar. 23rd—"Recover Strength Through Penitence."

Mar. 30th—"Explore Great Biographies."

Apr. 6th—"Follow the Noblest Personality."

Apr. 13th—"Co-operate Creatively With God."

Apr. 20th—"Run Risks and Accept Penalties."

Apr. 27th—"Make Wise Use of Time."

May 4th—Steak Roast at Echo Lake Park.



*Keep striving—Keep searching—for greater,
finer expression—Really live—Walk with God.*

The SUNDIAL

(By Earl M. Stafford)

Legal verbosity

has a distinct element of humor in it, as is illustrated by the following drawn up by a lawyer when he presented an orange to a friend:

"I give you all and singular my estate and interest, right, title, and claim, and advantage of and in this orange, with all its rind, skin, juice, pulp, and pips, and all right and advantage therein with full power to bite, cut, suck, or otherwise eat the same orange, or give the same away, with or without its rind, skin, juice, pulp, and pips, anything heretofore or hereinafter or in any deed or deeds, instrument or instruments, of what kind or nature soever, to the contrary in any wise notwithstanding."

Pacifism advocates

that the best defense for the United States is disarmament. Also that armies and navies are not justified. Perhaps the Gran Chaco dispute between Paraguay and Bolivia will be adduced to prove their necessity—that war is still a part of internationalism.

But this dispute .

should and probably will eventually be settled by arbitration or other peaceful means.

Kirby Page, leading

pacifist of this country, says:

"The probability that the United States will be invaded by a foreign foe is exceedingly remote. . . . The people of Japan, England, Germany, and other nations have no more intention of landing hostile troops upon our shores than we have of looting and burning their homes. . . . Our peril emerges out of a system of nationalism, militarism, and imperialism and from a heritage of enmity, exploitation, and injustice. . . . To rely upon armies and navies for safety when confronted by such a combination of dangers is only to invite catastrophe. A far more realistic and drastic policy of national defense is demanded by the seriousness of the existing situation."

American membership

Page thinks is necessary in the World Court and the League of Nations. And also new dependable means of pacific settlement are needed. Well, let's leave that up to the world minds of international statesmen, hoping, voting, striving for it meanwhile.

Pass a law. That

is Texas' cue. Forbid tropical storms to come up from the home latitudes where they belong. Restrict their immigration. I know of a party of Colorado tourists, who after reading the papers concerning our recent visitation, rerouted their itinerary so that Texas was skipped. But they went to Mississippi, Alabama, Georgia, Florida, etc., little realizing that the next will more likely strike there.

Wednesday, September 28, 1932
First Baptist Church

EDWIN MARKHAM
Poet, Author, Lecturer

"READINGS FROM HIS OWN POEMS, WITH
GLINTS OF GRAVITY AND GAYETY."



EDWIN MARKHAM was born in Oregon, lived and taught in California, came east and has since made his home in and around New York. His present residence is at West New Brighton, Staten Island.

He is known wherever poetry is read for his immortal lines on "The Man With the Hoe," "Lincoln the Man of the People," and many other poems that shall be remembered for centuries. His latest book of poems, "Eighty Songs at Eighty," written during his 80th year, last year, has already gained a wide reading.

He knows life in its many phases, and has written incessantly on behalf of the "common" man.

He has been in turn farmer, blacksmith, sheep and cattle herder, poet, author, lecturer, editor and above all, a great soul.

Wednesday, January 18, 1933
First M. E. Church

MISS MARGARET SLATTERY
Author, Editor, Lecturer

"NEW EYES FOR THE MIND."



MISS SLATTERY is internationally known as a speaker and student of life, especially in the field of youth problems. She has written much; lectured throughout the country; taught school; served as a member of Massachusetts State Board of Education; studied youth problems the world over; traveled in Japan, China, Ceylon, India, Egypt, Palestine, Europe and America; served as delegate to important international conferences; studied international affairs especially in regard to youth; a keen student and observer of the League of Nations at work.

Her books have met with an unusual response, dealing with human interest problems. Her addresses have been most popular, and she is a much-sought speaker for youth conferences, high school groups, and church rallies.

Wednesday, April 26, 1933
Second Presbyterian Church

KIRBY PAGE
Author, Lecturer, Educator

"WHAT CAN THE CHURCHES DO TO
PREVENT ANOTHER WORLD WAR?"



KIRBY PAGE is among the younger of our outstanding leaders, and is increasingly creating a place for himself by his writings and addresses. He is editor of "The World of Tomorrow," a weekly publication "looking toward a social order founded upon the religion of Jesus." He is also the author of "Jesus of Christianity," "The Personality of Jesus," "Living Creatively," "National Defense" and other books and pamphlets of a most stimulating nature.

As a frank, fearless, straightforward thinker, he has been much in demand as a lecturer. Few books and speakers can stir our minds and pique our complacencies as does Mr. Page.

¶ It is a privilege for the Rahway Federation of Churches to present such a challenging series of addresses as those announced herewith. It is a part of a forward-looking program presented to our city by a group of evangelical churches, organized for a finer cooperative effort and for a **better Rahway.**

¶ There will be no admission charge to any of these meetings, but a silver offering will be taken. The meetings are open to the public, without restrictions.

¶ Following each meeting, there will be three discussion groups—one for young people, another for men and another for women. These groups each have a leader designated, and they take up various thoughts presented in the messages or suggestions for a finer development of our city. The schedule for each meeting is as follows: mass meeting, 8-9 p. m., three discussion groups, 9-9:45 p. m., business session of accredited representatives from the various churches of the Federation, 9:45-10:15 p. m.

¶ A cordial invitation is extended to our citizens to share these interesting addresses and discussions with us.

Officers Of The Federation

President

REV. FINLEY KEECH

Vice-President

MR. CHARLES H. RUSSELL

Secretary

MR. CHALMERS REED

Treasurer

MR. GEORGE E. ANDERSON



1932—1933

Rahway Federation of Churches



A Stimulating Program of Addresses
and Series of Discussion Groups
That Should Help Make
Religion a More Vital Part
Of Our Every-day Living. :-: :-:

Please save for future reference

Human Behavior

Herbert Hoover

Bankers

Outlawry of War

Kirby Page

League of Nations

By Chester C. Platt

WASHINGTON, D. C. — Herbert Hoover is one of the wealthiest men in this country, and no doubt the \$225,000 that has already been expended to bring about his nomination seems to him a trifle. Although the money spent to carry presidential primaries seems smaller this year than it was four years ago or eight years ago, yet it is altogether too large. Even money spent in ways that are LEGAL, partakes more or less of the NATURE OF BRIBERY. That is to say, the candidate who has the larger campaign fund can hire more work done in the way of inducing voters to go to the polls, than can his opponent with a lesser fund. And so it is MONEY, which to a certain extent, DECIDES WHO WINS.

Legislation should forbid the expenditure of ANY money except for a few SPECIFICALLY ENUMERATED expenses, traveling expenses, the expenses of sending out campaign literature, the expense of public meetings, etc., and then the expense for THESE THINGS should be LIMITED as to the total amount.

If voters do not want to go to a primary election, if they are not intelligent enough and interested enough to come out and vote, the vote that they cast under various persuasive influences is of no value to the state. It is a vicious vote which had better not be cast at all.

The sentiment in Washington is, that the large expenditures made to bring about the nomination of Hoover may prove a handicap which will defeat him. I still adhere to my predication that President Coolidge will be renominated. Many around the halls of Congress also think he will be.

Recently, in this department, in discussing the question whether the world is growing better or getting worse, I ventured to say I did not believe present-day bankers conformed to as high standards as those of a generation ago.

In the Saturday Evening Post of May 5th, H. G. Wells contributes an article severely criticising the bankers of the world, and although he makes no comparisons between the bankers of today and those of former years, yet he pictures present-day bankers as conforming to rather low and narrow moral standards.

He believes, for instance, that the banking world might exert a great influence for world peace, and yet he says:

"It is no good for bankers to go on pretending and imagining they are a lot of irresponsible, innocent, honorable, trustworthy gentlemen who just want to be let alone and take charge of other people's money, and lend it on sound security. We have in the world a great desire for peace, and yet that desire is powerless to arrest the development of armaments which must inevitably crash sooner or later, and it is powerless BECAUSE those who want to make, and buy, and sell, and organize armaments, seem not to have the slightest difficulty in getting CREDIT for such expenditures."

"When the dictator of a European power threatens to darken the heavens with airplanes, he is manifestly talking like a homicidal

and organize armaments, seem not to have the slightest difficulty in getting CREDIT for such expenditures."

"When the dictator of a European power threatens to darken the heavens with airplanes, he is manifestly talking like a homicidal

fool, but if presently he sets about producing that cloud in the sky, there is no apparent obstacle in our incredible money credit system, to arrest that murderous and civilization-wrecking attempt."

* * *

Many opponents of the League of Nations and the World Court have been loud in praise of the movement to "outlaw" war. Objecting to the League of Nations because, under certain circumstances, MILITARY FORCE MIGHT BE USED, it has hailed the outlawry movement as pure pacifism.

"Now comes an end to compromise," says John Haynes Holmes. "No more are men proposing to clip a few twigs or lock off a few branches. It is the will of America (as shown by Secretary Kellogg's open correspondence with M. Briand) that the ax be laid at the root of the tree. Renounce war altogether, abolish the system, dis-establish the institution, prescribe all recourse to fighting for any reason, with any weapon, to any end whatsoever!"

* * *

Kirby Page, in an article in The World Tomorrow, shows that outlawry does NOT prescribe "all recourse to fighting to any end whatsoever."

Mr. Holmes enthusiastically praises the attitude of Mr. Kellogg, but, of course, Mr. Kellogg proves by his acts that HE JUSTIFIES armed intervention in Nicaragua. Of course, he would not abandon the right to use armed force in upholding the Monroe Doctrine or in protecting the Panama Canal.

Dr. Morrison, a leading advocate of outlawry, says it is not a pacifist movement, but that it not only recognizes the right of armed self-defense, but retains the armament system for international requirements.

* * *

In the Locarno Treaty, for which the League of Nations is entitled to all credit, France, Germany and Belgium have outlawed war among themselves, but with one reservation, and one only. They reserve the right to use armed force against any one of these three nations that violates its peace agreement.

So the right to armed self-defense is not questioned either by the outlawrists or by the League of Nations.

Mr. Page points out a weakness in the plans of both Kellogg and Briand is that each nation reserves the right to decide for itself when it is acting in self-defense. Mr. Page says, ultimately this kind of question must be decided by the World Court or some other international tribunal.

So Mr. Page comes to the conclusion that the League of Nations is the big thing to keep world peace, and that the best way to make the outlawry of war effective, is for the United States to co-operate enthusiastically with the members of the League in supporting the World Court, where all disputes between nations may be settled peacefully.

I find myself entirely in agreement with the views of Mr. Page. I believe the pure pacifists are unwittingly impeding the progress of a reasonable and practical world peace. I believe the Locarno Treaty is founded on a sound principle. Mr. Page is right when he says that the differences between the outlawry advocates and the League advocates are not great, and that it ought to be possible for the peace forces to support the League, as well as the policy of outlawry. In fact, in 1924, the Assembly of the League adopted a protocol by which aggressive war was outlawed. Each state agreed to submit every dispute to arbitration or to the World Court, to accept the decision, and to apply sanction, or if necessary to take up arms against any aggressor, an aggressor being defined as a state which refused to submit a dispute to peaceful settlement. This protocol was to take effect only after a disarmament conference had adopted some practical plan for the general reduction of armaments, hence the great importance of the disarmament conferences.

Milwaukee *Intercollegian*

National Student Conference Daily Bulletin

No. 2

WEDNESDAY, DECEMBER 29th

1926

THE PROGRAM

WEDNESDAY, DECEMBER 29.

Morning Session—Auditorium

Theme—"Can God be Accessible to us and How"—(Continued)

9:00-11:00—John Moore, Chairman, Southwestern Field Council, Y. M. C. A. Presiding
Worship—Juliette Derricotte—National Student Council, Y. W. C. A.
"The Quest for Fulfillment"—Howard Thurman—Mt. Zion Baptist Church, Oberlin, O.
"Modern Science and the Accessibility of God"—G. A. Studdert Kennedy, London, England.

AFTERNOON

2:00-3:30—Informal Groups—See announcement following.
1:45-4:00—Trips of Social and Industrial Investigation—Prof. Jerome Davis—See announcement following. Yale Divinity School, in charge.
4:30-5:30—The Pageant—Plankinton Hall—Auditorium.
5:15-5:45—Organ Recital, Grand Avenue Methodist Church, Cor. 10th and Grand, Mrs. Reese Powell, Organist.

THE SECOND CYCLE

Theme—"A God Who is the Father of all Mankind"

Evening Session—Auditorium

7:30-9:30—Dorothy Richards Chairman, Council of Christian Associations, Presiding
"Jesus Conception of God as the Father of All"—Charles W. Gilkey, Hyde Park Baptist Church, Chicago, Ill.
"How Christians make it difficult for the World to Believe in Christ"—Timothy T. Lew, Yenching University, Peking, China.

THURSDAY

Morning Session—Auditorium

Dorothy Richards, Chairman, Council of Christian Associations, presiding

9:00-11:00—Worship—G. A. Studdert Kennedy
"The Meaning of God's Universal Fatherhood in the Relations of the Races"—Mordecai Johnson, Howard University, Washington, D. C.
"International Relations and the Religion of Jesus"—Kirby Page, New York City.
11:00-12:30—Discussion Groups—Discussion Group Rooms.

What Resources has Jesus for Life in Our World?

A STUDENT SAYS—"WHAT IF"!

What if! What would happen if they really meant what they were saying? There they were—thirty-five hundred of them, young and brave and honest—all saying it in strong unison as though they actually meant it. I have been repeating the old familiar lines with them, but I caught my breath and stopped to listen—"Thy Kingdom Come, on earth—" and I gasped to think what would happen to this old world of ours if thirty-five hundred of America's best youth would take that seriously.

And why not! If ever there was a place to have dreams—this is it. As I thought of the richness of life and experience represented in that huge gathering; and as I listened to Bruce Curry so correctly classify us—each with our own peculiar contribution to make—I dared to believe that the Dream in the Heart of God of His Kingdom on Earth would come true.

Dreams are they?—but they are God's dreams.
 Shall we decay them and scorn them?
 That men shall love one another,
 That white shall call black man brother,
 That greed shall pass from the market place,
 That lust shall yield to love for the race,
 That man shall meet with God, face to face,
 Dreams are they all,
 But shall we despise them?
 God's Dreams?

Out of our thought and devotion and "caring" here together—there can come a beautiful mosaic of life—a new pattern of life—and it will be because we are "those whom a dream hath possessed."

"Keep thou thy dreams—The tissue of all wings
 Is woven first of them; from dreams are made
 All precious and imperishable things
 Whose loveliness lives on and does not fade."
 —B. R.

DISCUSSION GROUPS

The progress of the Conference centers around the Daily Discussion Groups; no delegate should fail to be present at every session of his group.

Groups are numbered from one to forty-one, the number in ink on the upper corner of the ticket of admission indicating the group. The meeting places of groups will be found in yesterday's Intercollegian.

Every delegate who did not find his way to his Discussion Group for the opening meeting yesterday afternoon should report at the platform immediately after this morning's session for assignment and directions.

There has been a change in the location of certain groups located in the Auditorium. If your group is numbered between one and nineteen look for the sign indicating its new location.

SPECIAL APPOINTMENTS.

American and foreign students serving on the International Room Committee will please meet in Juneau Hall at half past two o'clock on Wednesday afternoon.

The Executive Committee of the National Student Secretarial Association of the Y. M. C. A. will meet at luncheon, Wednesday noon (today) at 12:30 o'clock at Y. W. C. A., 384 Jackson Street.

The Staff, of the Y. W. C. A., local and national, past and present, will meet for an informal get together at luncheon today at the Republican Hotel at 12:30 in one of the private dining rooms.

All Japanese delegates are invited to meet for dinner at the Y. M. C. A., 143—4th Street at six o'clock, Wednesday. Arrangements are being made by Roy H. Akagi, Secretary, Japanese Friendly Relations Committee for Foreign Students in the United States.

All Eaglesmere Women students are requested to meet for dinner at six o'clock tonight (Wednesday) at the Hotel Republican. Cost per person 85c.

A meeting of all members of Phi Delta Theta will be held in the Ohio division of the Auditorium at 12:30 Wednesday noon.

All Yale Divinity School Students under special appointments and Alumni are requested to meet for dinner at the Y. W. C. A., 384 Jackson Street, at 6:00 P. M. tonight. Professors Porter, Tweedy, Davis and Shedd will meet with the group. Price of dinner \$0.65.

The dinner for Women Faculty, Deans of Women and Advisers of Student Y. W. C. A.'s will be held at Hotel Medford on December 29th, at 6:00 o'clock. Tickets at \$1.25 each will be on sale at table labeled "Luncheon and Dinner Reservations" in Main Lobby of Auditorium, or can be purchased from Josephine Little, Room 750, Hotel Wisconsin, before noon on the 29th.

All Discussion Group leaders and all secretaries of Discussion Groups meet from four to five thirty this afternoon, Wednesday, in Walker Hall in the Auditorium.

The Fellows of the National Council on Religion in Higher Education will meet for luncheon immediately following the morning session Thursday, at the Republican Hotel Cafeteria. Any Seniors and graduate students who are interested in these Fellowships, founded by Professor Charles Foster Kent of Yale, and providing aid in preparation for the Teaching of Religion or similar service in American colleges and universities, are invited to meet with the group. R. H. Edwards, Executive Director of the National Council, can be seen with regard to these Fellowships at the Gilpatrick Hotel.

INFORMAL GROUPS

Opportunity will be given for all those who wish to ask questions or follow up any line of interest raised by any of the platform speakers of the preceding cycle, from 2:00 to 3:00. Following is the assignment of speakers and the place where they can be found.

A. Bruce Curry—Walker Hall—Auditorium
 Reinhold Neibuhr—Engleman Hall—Auditorium
 G. A. Studdert Kennedy—Grand Ave. M. E. Church, 10th and Grand Ave.
 Howard Thurman—Boys Club Room, Y. M. C. A.

Special provision has been made for groups to discuss special topics of interest. They are as follows:

The Relation of Science and Religion—Philip Northrup, Yale University, Assembly Hall, Y. M. C. A.

Philip Northrup is one of the ablest of the younger scientists of first rank in the East. He is a member of the faculty of Yale University and is giving courses in the general philosophy of science. He has studied with Professor Whitehead of Harvard and others who are leading the way in the new interpretation of the implications of science for religion. But he speaks the language of youth; few more helpful interpreters of the intellectual problems of the scientific view among youth could be found in this country.

"The Possibilities of Prayer"—Glenn Clark—Room A, Upper Floor Auditorium.

Glenn Clark is best known, perhaps, as the author of "The Soul's Sincere Desire", and of many articles in the "Atlantic Monthly" on prayer and the untapped resources of the spiritual life. Professor Clark is of the faculty of Macalister College, Minnesota.

"Intellectual Problems of One's Christian Faith"—H. H. Tweedy—Conference Room, Y. M. C. A.

Dr. Tweedy is a graduate of Yale University and professor in the Yale Divinity School. One of the most popular school and college preachers in the Eastern states, and a trusted counsellor to students on the intellectual approach to problems of Christian faith.

The Christianization of Industry—Auditorium Balcony.

GENERAL ANNOUNCEMENTS

The Conference Post office on the East side of the Cedar Street Entrance is maintained for the convenience of delegates. All mail addressed in care of the National Student Conference but given no other Milwaukee address, will be distributed there. Mail will be received and stamps sold. The Post Office will be open from 8 to 9 A. M.—12:30 to 6:30 P. M.

Slides that will be of particular interest to delegates will be shown each evening ten minutes before the regular session begins. Make it a point to be there in time to see them.

All groups wishing to hold luncheon or dinner meetings should make their arrangements through the Luncheon and Dinner Booth in the Foyer of the Auditorium.

The Cafeteria in Market Hall on the ground floor of the Auditorium will serve meals at 12:30 and 5:30 for any delegates wishing to eat there.

A card index file giving names and Milwaukee addresses of all registered delegates is maintained at the Information Desk near the Fifth Street Entrance of the Auditorium. Any changes in Milwaukee addresses should be reported to this desk immediately.

A Lost and Found Bureau will be maintained at the Information Desk. Report there all articles lost and leave articles found.

WOMEN'S STUDENT PILGRIMAGE—SUMMER 1927.

Are you thinking of going to Europe next summer? Before you decide how, when, and with whom you are going,—see the Pilgrimage Literature of the National Students Council (Y. W. C. A.) Talk it over with former Pilgrims some afternoon between 2:30 and 4:30 o'clock, at the Booth of the Committee on World Education in the Exhibit Room.

INTERVIEWS

You will be wanting an opportunity for personal conferences with some of the speakers. Most of them are reserving a certain number of hours each day for that purpose. Mr. W. M. Kroll, who will be in charge of making individual appointments will be at the Information Desk in the Auditorium one-half hour before and a half hour after each regular conference session.

Students and faculty interested in the question of employing a student Y. W. C. A. Secretary for their local Association will see Winnifred Wygal, Personnel Secretary, in the exhibit room on any day between 2 and 3 P. M.

Any women students interested in the profession of Y. W. C. A. work will see Mrs. Elizabeth Cotton or Miss Winnifred Wygal between 2 and 3 daily in the exhibit room. Mrs. Cotton will arrange appointments at other times.

"If you really believe that you have an immortal spirit, up to the last moment of your life you should be learning; up to the last instant of your life you should be finding out something; up to the last breath that you draw there should be some new experience—experience of work, of joy, of suffering, of sympathy, of fellowship, or of rest. Do not fret so much. Be serene in your spirit. Be zealous, do not waste your time, but at the heart of the world be at peace; for there are uncounted worlds before you, and you are launched upon an adventure whose end must be God."—Maude Royden.

THE QUEST FOR TRUTH—A PAGEANT

At four o'clock this afternoon (Wednesday) there will be a pageant service entitled "The Quest for Truth", in the Plankinton Hall on the second floor of the Auditorium.

Miss Era Betzner is author of the production. Nothing just like it has been attempted before. It aims to combine the value of a service of worship and a pageant. Miss Betzner has chosen a cast of students since they arrived in Milwaukee and has trained them for our benefit this afternoon. The story of a college boy and girl who discover together that they are on the rear end of a long procession of people down the ages and around the world where various prayer customers have a surprisingly similar inner meaning. The lighting and musical effects have no small part in making it impressive and dignified.

All delegates are invited.

"If Science has done nothing more than bring men speed, comfort, luxury and things to make money with and play with, it is not worth the price we have paid for it.

Unless it has brought men a better religion, sounder morals and a richer humanism, then the old days of dogmatism were better I think than the prospect which lies ahead."

Hell hath no fury equal to dogmatism and bigotry with science as their handmaiden.

Albert V. Edward Wiggam

DON'T FORGET THAT—

Notices to be published in the Milwaukee Intercollegian should be presented in writing before 4:00 P. M. to the Conference Executive Office near the Cedar Street Entrance of the Auditorium.

Those wishing to announce special group meetings should clear through the Information Desk before handing in bulletin notices.

All notices should be signed, and Milwaukee address given.

"Science was faith once; Faith were Science still
Would she but lay her bow and arrow by
And arm her with the weapons of her time.
Nothing that keeps thought out is safe from thought,
For there's no virgin fort but self respect,
And truth defensive has lost hold of God."

SPECIAL APPOINTMENT

The Special Southern Retreat Group will meet for breakfast at Hotel Wisconsin Indian Grill at 7:30 A. M. Thursday.

READ

READ

READ

When Milwaukee Speeches are forgotten
Books will remain to remind

Visit the Conference Book Shop (Kilbourn Hall—at right of Main Entrance) and have a look at the books written by the speakers and leaders for to-day—such as:

Jesus and His Cause A. Bruce Curry
Soul's Sincere Desire Glenn Clark
Twelve Parable Miracles of Answered Prayer Glenn Clark
The World and the Work and Others Studdert Kennedy
Kirby Page's Pamphlets

Also study the Devotional literature.

The Enrichment of Prayer D. D. Porter
Quiet Hour William Adams Brown
A Book of Prayers for Students.
The Profit.

If you want the Milwaukee germ to live feed it on books.

READ

READ

READ

Milwaukee Intercollegian

National Student Conference Daily Bulletin

No. 3

THURSDAY, DECEMBER 30th

1926

THE PROGRAM

THURSDAY, DECEMBER 30th

Morning Session—Auditorium

Theme—"A God Who is Father of All Mankind"—(Continued)

9:00-11:00—Dorothy Richards Chairman Council of Christian Associations presiding

Worship—G. A. Studdert-Kennedy

"The Meaning of God's Universal Fatherhood in the Relations of the Races"—Mordecai Johnson, Howard University, Washington, D. C.

"International Relations and the Religion of Jesus"—Kirby Page, New York City.

11:00-12:30—Discussion Groups—Discussion Group Rooms.

AFTERNOON

2:00-3:30—Informal Groups. (See announcement following.)

Trips of Social and Industrial Investigation. (See announcement following.)

4:30-5:30—Pageant—Plankinton Hall Auditorium.

5:15-5:45—Organ Recital Grand Ave. Methodist Church. Corner 10th and Grand. Mrs. Reese Powell, Organist.

THE THIRD CYCLE

Theme—"The Divine Possibilities of Human Life."

Evening Session—Auditorium

7:30-9:30—John Moore. Chairman Southwestern Field Council Y. M. C. A., Presiding.

"Jesus' View of The Divine Possibilities of Human Life."

Harold Phillips, First Baptist Church, Mt. Vernon, N. Y.

"Our Denial of the Possibilities of Ourselves and Others".

Reinhold Niebuhr, Detroit, Mich.

FRIDAY

Morning Session—Auditorium

9:00-11:00—John Moore, Chairman Southwestern Field Council presiding.

Worship—G. A. Studdert-Kennedy.

The Findings of Modern Psychology and the Potentialities of Human Life"—Prof. Harrison S. Elliott, Union Theological Seminary, New York City.

"The Changing Conception of God and of Duty"—Prof. Robert A. Milliken—California Institute of Technology, Pasadena, Cal.

"Our Potentialities" — Henry P. Van Dusen, Union Theological Seminary, New York City.

11:00-12:30—Discussion Groups—Discussion Group Rooms.

What Resources has Jesus for Life in Our World?

POWER FOR WHAT?

Ours is a ruthless civilization, one whose God is Power—powers over others whom we profess to love. Who could remain with conscience unpricked at Dr. Niebuhr's arraignment of Christianity of Western life? And yet—the search for power has been at the very center of our common quest for "fulfillment". Just because we are aware of the glaring evils of life on all sides of us, we feel more than ever a sense of helplessness. And we take our stand with Dr. Studdert-Kennedy that this is a universe, and that there is at least the possibility that the "scent" will win out and not the "stink". We believe that effort counts and that we can achieve power to overcome the evil uses of power—but how?

Some of our discussion groups have dived headlong into this search for power. We do not agree. But for some of us at least the very groping after it has already opened up whole new avenues of thought and effort, and we have come to be thankful anew that

"Thou has put an upward reach into the hearts of men!" T. N.

Followup Milwaukee—Subscribe for The Intercollegian.

WHAT WE THOUGHT AS WE CAME

You will be wondering what were the results of the questionnaire which was filled out at the opening meeting of the discussion groups on Tuesday afternoon. With reports in from thirty seven of the forty one groups, out of a total of 1434 questionnaires the results were as follows:

Which of the following would most accurately describe your own attitude as you come to Milwaukee?

- 708 I have tried the Christian Way of Life, haven't been satisfied with the go I have been making of it, and need steadier resources.
- 138 Religion holds no vital place in my life but I am interested in it and would like to know more.
- 147 The conference theme sounds a little too religious but there will be a chance for a discussion of (college) or (political) or (personal) problems (which)? And that interests me.
- 271 Life has been growing increasingly unsatisfactory for me lately and, although I haven't told people so I have hoped to find some help through this conference.
- 170 I confess I don't quite know what It's all about; but it interested me, and I came.

Read about "Milwaukee"—In Feb. & March Issues of The Intercollegian.

DISCUSSION GROUPS

Note the following changes in the meeting places of certain Discussion Groups for this morning 11 to 12:30 and henceforth:

No.	From	To—
7	Auditorium second balcony	Auditorium Plankinton Hall (2nd floor, right).
16	Auditorium first balcony	Auditorium Engleman Hall (2nd floor, left).
18	Auditorium first balcony	Auditorium Chorus Room (1st floor, stage entrance).
27	Y. M. C. A.	M. E. Church Auditorium, 10th and Grand.
28	Y. M. C. A.	M. E. Church S. S. Room, 10th and Grand.
29	Y. M. C. A.	Auditorium, Walker Hall (1st floor, right).
30	Y. M. C. A.	Auditorium, Room A (2nd floor, left).
51	Y. M. C. A.	Auditorium, Solomon Juneau Hall (1st floor, left).

All delegates who have registered since Wednesday noon go to group 51.

The success of these groups depends on every delegate's playing the game and attending the Discussion group listed on the Admission Ticket.

If your card has no number listed in the upper right hand corner, or if uncertain about your group, see Mr. Warrington at the foot of the platform, immediately after the morning Auditorium meeting.

INFORMAL GROUPS 2:00—3:30

Opportunity will be given for all those who wish to ask questions or follow up any line of interest raised by any of the platform speakers of the preceding cycle, from 2:00 to 3:30. Following is the assignment of speakers and the place where they can be found.

Charles W. Gilkey—Back of Auditorium.

Timothy W. Lew—Grand Avenue Methodist Church, 10th & Grand Avenue.

Mordecai Johnson—Auditorium Plankinton Hall.

Kirby Page—Auditorium—Behind the Curtain.

Special provision has been made for groups to discuss special topics of interest. They are as follows:

The Relation of Science and Religion—Phillip Northrup, Yale University, Assembly Hall, Y. M. C. A.

The Possibilities of Prayer—Glenn Clark—Walker Hall—Auditorium.

Intellectual Problems of One's Christian Faith—H. H. Tweedy—Conference Room, Y. M. C. A.

Relations of Men and Women—Dr. Edith Swift—Boys' Club Room, Y. M. C. A.

Militarism in Education, including R. O. T. C.—Prof. George A. Coe—and Roswell Barnes—Engelman Hall, Auditorium.

Special Problems of Technical Schools—Room A—Upper Floor, Auditorium.

Foreign Program of the Church—Milton E. Stauffer, Room A, Y. M. C. A.

Trips of Social and Industrial Investigation—Jerome Davis—Meet Main Floor—Auditorium.

THE METHOD OF A STUDENT CHRISTIAN CONFERENCE

A discussion of the relative merits of the approach and method of this conference as compared with other methods. By Special Request. Leaders: Dr. Mitchell of Johns Hopkins and Tucker Smith of Springfield College. Juneau Hall.

AGAIN! "THE QUEST FOR TRUTH" A Pageant

Many were turned away yesterday after Plankinton Hall was packed to the doors to see "The Quest for Truth". "A Miracle Play" said someone. "I never saw such lighting effects"—"And the Music", added others.

For those who wish to see it again and for those who were turned away the service will be repeated today (Thursday) at 4:30. Come and see a demonstration of the spirit of your Conference a spirit which made it possible to recruit and train a large cast in two days.

Nothing just like it has been attempted before. It aims to combine the values of a worship-service and a pageant. The story is of a college boy and girl who discover their oneness with the people of all ages and places who have prayed.

APPOINTMENTS WITH DENOMINATIONAL LEADERS

Representatives of the church Boards of Education and of the various Home and Foreign Missionary Boards are here available for conference with delegates. These representatives will be available for personal or group conferences. Appointments can be made with them in Kilbourn Hall, where they will be for a brief time before and after morning and evening platform sessions. The following representatives are among the registered delegates.

Representative	Organization
Mr. Paul Alden,.....	American Baptist Foreign Missionary Society,
Mrs. J. M. Avann,.....	Methodist Women's Foreign Missionary Society,
Dr. George R. Baker,.....	Baptist Board of Education,
Mrs. Wm. E. Black,.....	Missionary Society of the United Luth. Church,
Mr. Charles F. Boss,.....	Methodist Episcopal Board of Education,
Miss Lucy B. Crane,.....	American Missionary Asso. (Congregational),
Miss Muriel Day,.....	Methodist Episcopal Women's Home Missionary Society,
Mrs. D. J. Fleming,.....	Federation of Women's Boards of Foreign Missions of North America,
Miss Frances P. Greenough,...	Baptist Board of Education,
Rev. Lindsay S. B. Hadley,...	Presbyterian Board of Foreign Missions,
Rev. C. P. Harry,.....	United Lutheran Board of Education,
Dr. Merrill J. Holmes,.....	Methodist Episcopal Board of Education,
Mr. Blaine Kirkpatrick,.....	Methodist Episcopal Board of Education,
Miss Charlotte B. Jackson,...	Presbyterian Board of Education,
Dr. Frank W. Padelford,....	Baptist Board of Education,
Miss Laura Hillier Parker,...	Presbyterian Women's Home Missions Council
Miss Ruby M. Phillips,.....	American Missionary Association, (Congregational),
Miss Mary Ann Randolph,...	Methodist Episcopal Board of Foreign Missions,
Dr. Warren F. Sheldon,....	Methodist Episcopal Board of Education,
Mrs. H. R. Steele,.....	Methodist Episcopal Women's Foreign Mission Board,
Rev. W. J. Van Kersen,....	Reformed Church, Board of Foreign Missions,
Mr. George M. White,.....	American Missionary Association, (Congregational),
Rev. M. R. Zigler,.....	Church of the Brethren, Home Mission Board,

GENERAL ANNOUNCEMENTS

Anyone who did not receive a copy of the January "World Tomorrow," in which the prize essays of the Youth Contest are printed, may have one by calling at "The World Tomorrow" Booth in the Exhibit Room.

Students who wish to subscribe to "The World Tomorrow" may leave their subscription blanks, signed, in The World Tomorrow booth in the exhibit room. A special price of \$2.00 is made to students for the two magazines "The Intercollegian" and "The World Tomorrow". The regular price of the two is \$3.50.

All New York State and New England delegates are requested to make special return Pullman reservations on Thursday between 12:30 and 4 P. M. at the Railway Desk located in Fifth Street Corridor of the Auditorium.

Please notice that slides come ten minutes before the evening session. If you want to see them come at 7:20. Checking accommodations are provided by the Auditorium management for the convenience of Delegates at the modest charge of 5c. It is urged that no wraps and packages be left about indiscriminately.

All who understand the high constructive purpose of this Conference will not fail to appreciate the value of recognizing and interpreting to others any inaccuracies or false emphasis which may occur in reports of the Conference from day to day.

The Conference on January 3-7 of Traveling Student Secretaries of the Y. M. C. A. will be held at the Edgewater Beach Hotel, Chicago, beginning at 10:30 A. M. January 3rd. Further notice in Saturday's bulletin.

The Business Committee expects to arrange time for meetings of the Conference by Regions on Saturday morning, January 1st.

INTERVIEWS

Speakers are reserving time each day for personal conferences. Mr. W. M. Kroll, who is in charge of making individual appointments will be at the information Desk in the Auditorium one-half hour before and a half hour after each regular conference session.

Students and faculty interested in the question of employing a student Y. W. C. A. Secretary for their local Association will see Winnifred Wygal, Personnel Secretary, in the exhibit room on any day between 2 and 3 P. M.

Any women students interested in the profession of Y. W. C. A. work will see Mrs. Elizabeth Cotton or Miss Winnifred Wygal between 2 and 3 daily in the exhibit room. Mrs. Cotton will arrange appointments at other times.

Any women students or faculty interested in knowing of opportunities for foreign service through the Y. W. C. A. see Mrs. Elizabeth Cotton 2-4 in National Board Exhibit Booth.

Any students interested in considering positions on the Foreign Mission Field under the American Board (Congregational) are invited to meet Ruby Phillips or J. K. Birge at the Student Volunteer Booth in Exhibit Hall Thursday or Friday P. M. from 5 to 6.

Girls who are interested in the possibility of earning a vacation at Camp Okobojo, Milford, Iowa or Camp Maqua, Poland, Maine, and who have special qualifications for positions of responsibility will be interviewed at Hotel Wisconsin, Room 910 between 2 and 5 Thursday afternoon.

MAKE USE OF YOUR BUSINESS COMMITTEE

The Business Committee exists to represent you and to express your desires in the conduct of the Conference. The members of the Committee come to the platform at the close of each general session. Come forward then and speak to any member or give your suggestions at any other time if more convenient. The Committee will consider your suggestions carefully at its sessions each morning. Here is a list of the Committee:

Paul Huston	Henry P. Van Dusen	D. F. Folger	Mary Mangigian	Lela Deane
C. H. Pearson	Andrew T. Roy	A. Bruce Curry	Erma Coffman	Dorothy Winchell
Ray B. Culver	Paul Pfeutze	Charles Stewart	Dorothy Richards	Doris Webster
Everett Speer	Burus Chalmers	Katherine Ashworth	Maude Gwinn	Mary Hunter
Warren L. Wright	George Corwin	Juliette Derricotte	Katherine Upchurch	Marie Russ
W. C. Craver	John M. Moore	W. A. Smith	Allis Graham	Virginia Franke
Francis P. Miller	Bob Kerr	Mary Custis Foster	Evelyn Miller	Dean Erma Voight
Roy McCullough	George R. Baker	Louis Wildy	Mary Hubbard	Maria Peterfy

SPECIAL APPOINTMENTS

There will be a meeting of both the Y. M. C. A. and Y. W. C. A. Advisory Board members tomorrow promptly at 12:20 P. M. in the North East corner of the cafeteria. Kindly register for the Luncheon with Mr. C. E. Decker in the Oklahoma Delegation.

There will be a meeting of the Indiana State Delegation for Dinner, Thursday evening at 6:00 P. M., at the Y. W. C. A. 385 Jackson St.

There will be a meeting of the Ohio State Delegation at 1:30 P. M. in the Ohio Section, Thursday.

A meeting of all members of the Sigma Nu Fraternity will be held in the Tennessee division, Center, rear of the Auditorium at 12:30 P. M. Thursday.

All Pennsylvania students, faculty, and fraternal delegates meet for luncheon today (Thursday) at 12:45 Hotel Pfister, price 75c. Ask for special Pennsylvania Room.

The members of The Fellowship of Youth for Peace and the Fellowship of Reconciliation will meet Thursday at 5:30 in front of the Fellowship Booth in the exhibit room. Supper will be served in the Auditorium Cafeteria. All who are interested in the Fellowship point of view are welcome.

All former members of New York College Summer Service Group will meet for luncheon at 12:45 Thursday at the Business and Professional Women's Club—415 Milwaukee Street.

There will be a luncheon meeting of the Wisconsin University Delegation Thursday noon at 12:15, at the Hotel Medford. Price of luncheon 85c.

Don't forget to meet the many interesting delegates from other lands 3 to 4:30, International Room—Music and Tea.

All students and instructors, or teachers who have at any time matriculated at the Southern College of the Y. M. C. A. either at Blue Ridge, N. C., or at Nashville, Tenn., will take breakfast at the Wisconsin Hotel at 7:30 Friday Morning.

The Railroads will have an office at the Fifth Street entrance of the Auditorium, from 12:30 to 2:00 Thursday and Friday, so that delegates may make pullman reservations.

All New York State delegates, men and women, will meet for luncheon on Friday at 12:30 at the Business and Professional Women's Club, 415 Milwaukee Street, Cost 60c.

The Middle Atlantic Field Council will meet for important business Friday afternoon at 2:30 in the Board Room of the Y. M. C. A., 143-4th Street.

Don't forget to meet the many interesting delegates from other lands 3 to 4:30, in the International Room. Music and Tea.

The Filipino Students Christian Movement meeting here for a National Conference will give a special entertainment at the International Room this afternoon at 4 o'clock on the occasion of their National Holiday, Rizal Day. Native Filipino music on the "cholin" (a Filipino musical instrument) and other music numbers will be given.

A schedule committee has been appointed to make it possible for those interested in specific international questions to get first hand information. Representatives from many nations are here including those who can discuss the League of Nations, World Court, etc. Miss Ling and Mr. Elliott will be in the International Room by the Platform each day 11-11:15, 12:30-1 and 2-4:30.

All Chinese delegates are requested to meet for luncheon at 12:30 today at King Yen Low, on Third Street between Wells and Grand Avenue. (Arrangements made by Alfred D. T. Pu and Paul C. Meng).

All candidate secretaries of Foreign Mission Boards or other representatives of such Boards will please meet Friday at 5:30 on the Mezzanine Floor of the Wisconsin Hotel for an informal supper together. Leave any inquiries at Room 425, Hotel Wisconsin.

All Y. W. C. A. council members, ex council members and secretaries of the Geneva Region will meet promptly at 12:30 for a luncheon meeting today in the Gold Room, Second Floor, Hotel Wisconsin.

All Student Y. M. C. A. secretaries (Local, State, Regional and National) will have breakfast together at 6:30 Friday morning in the Y. M. C. A. 143 Fourth St. Dr. G. A. Studdert-Kennedy will be with us.

All Local Student Secretaries from the Middle Atlantic Area are asked to have breakfast together Friday morning at 7:30 sharp in the down stairs room in the Medford Hotel.

Members of Bruce Curry's Camp Gray Bible Conference will have a Home-coming luncheon, Wisconsin Hotel, Room 156, 12:45 Noon Friday. Reservations in name of Roy McCullough.

The Chicago Delegations will lunch together Thursday and Friday noons at 12:45 in the Second Floor of the Miller Hotel, Third St. Henry P. Van Dusen and other Conference Leaders will be present. Lunch 50c.

Will all members of Delta Delta Delta meet in the Michigan section of the Auditorium Thursday at 12:30? The Student Fellowship Group will be glad to welcome to its meetings any other students. Inquiries regarding time and place should be made at the information Desk between 12:30 and 1:00 or 3:30 and 4:00.

"Milwaukee"—Then What? Get Followup helps from The Intercollegian—the official organ of the C. C. A.

The Friday edition of the "Milwaukee Intercollegian" will be the last. All announcements for both Friday and Saturday should be received in the Executive Committee office by 4 P. M. today (Thursday).

VISIT THE CONFERENCE BOOK SHOP

Is America Pagan or Christian?

In her relations with the Orient

Read—Our Far Eastern Assignment, By Felix Morley — Danger Zones of the Social Order, By Page & Eddy.

In her Industrial System

Read—The Furnace, By Dan Poling

In race relations

Read—And Who is My Neighbor; also, Christianity and Race Problem, By J. H. Oldham.

Problems are not solved by uninformed people. If you want to have some share in solving the problems that confront your generation, you will have to become an informed person. Most informed people have become informed through reading.

VISIT THE CONFERENCE BOOK SHOP

THE REPORT OF THE CONFERENCE

Orders taken now at the Conference Book Shop for the Conference Report, to be published before Feb. 15. Price if ordered during conference \$1.00. Price if ordered after conference \$1.50

Milwaukee Intercollegian

National Student Conference Daily Bulletin

No. 4

FRIDAY, DECEMBER 31st

1926

THE PROGRAM

FRIDAY, DECEMBER 31st

Morning Session—Auditorium

Theme—"The Divine Possibilities of Human Life."—(Continued)

9:00-11:00—John Moore, Chairman Southwestern Field Council, Presiding.

Worship—G. A. Studdert-Kennedy.

"The Findings of Modern Psychology and the Potentialities of Human Life"—Prof. Harrison S. Elliott, Union Theological Seminary, New York City.

"The Changing Conception of God and of Duty"—Prof. Robert A. Millikan—California Institute of Technology, Pasadena, Cal.

"Our Potentialities"—Henry P. Van Dusen, Union Theological Seminary, New York City.

11:00-12:30—Discussion Groups—Discussion Group Rooms.

AFTERNOON

2:00-3:30—Informal Groups. (See announcement following.)

Trips of Social and Industrial Investigation. (See announcement following.)

5:15-5:45—Organ Recital Grand Ave. Methodist Church. Corner 10th and Grand. Mrs. Reese Powell, Organist.

THE FOURTH CYCLE

Theme—"The Meaning of the Cross."

Evening Session—Auditorium

7:30-9:00—Dorothy Richards, Chairman Council of Christian Associations, Presiding.

"The Cross"—G. A. Studdert-Kennedy.

SATURDAY

Morning Session—Auditorium

9:00-11:00—Dorothy Richards, Chairman Council of Christian Associations, Presiding.

Worship—G. A. Studdert-Kennedy..

Reports and summaries from the Discussion Groups—Student speakers.

"What Lies Ahead."—Leslie Blanchard, Executive Secretary, National Student Council, Y. W. C. A.

11:00-12:30—Meetings by regions. See blackboard in lobby for location.

CLOSING SESSION—AUDITORIUM

2:00-3:30—John Moore, Chairman Southwestern Field Council Y. M. C. A., Presiding.

"The Student Christian Movement." Francis P. Miller, Administrative Secretary, The World's Student Christian Federation.

Closing Address—G. A. Studdert-Kennedy.

INERTIA

When we pause in an attempt to really comprehend the purpose of this student gathering, its magnitude its far-reaching possibilities grip us, dare us.

To dare to cut a pathway through the tangled odds and ends of pseudo-religion and sentimentalism that has been the mark of avoidance on every campus—to dare to dynamite our religious inertia—that is the task that lies ahead.

Under the influence of this conference we soon begin to face this task with ease and freedom. Are we aware of the full meaning of such acceptance? Do we remember that home there is waiting for us the environment in which we must live out the attitudes toward life acquired and strengthened here?

Here we can comprehend the Truth of the Way.

Can we do that back on our compass? Or is Inertia going to cloud our Milwaukee visions?

E. P. S.

THE UNKNOWN SOLDIER

You cried across the worlds and called us sons
We came as sons but what you made of us
Were bleeding shapes upon an altar, slain
To appease your God INERTIA where he sits
Muttering dead words and chewing at old bones.
BECAUSE YOU WOULD NOT THINK WE HAD TO DIE.
Weep not for us, but for your own trapped selves.
We died. And there you stand, no step advanced.

Bow down and hear. You have more sons than those,
And they have fancies and imaginings,
And dauntless spirits and hearts made for love,
And clean hands and clean eyes and high desires.
They will go forth and die if you command,
As we have died, since they love liberty
Even as we love her; and would give her cause
The only gift they are aware is theirs.

WAKE DREAMING WORLD. Oh! grey world bewitched,
Out through untraveled spaces where no mind
Has dared to venture, let your sails be spread.
O world, there is another way to serve
Justice and liberty, than thus to fling
The glory and the wonder of young lives
Beneath the hoofs of horses. Send your soul
Into the earth and through the clouds to find it.

Dead eyes keep watch. You shall not sleep nor rest.
We died. And now you others who must live
Shall do a harder thing than dying is,
For you shall THINK and ghosts shall drive you on.

HERMAN HAGEDORN.

RESOLUTIONS AND—WHAT?

Resolutions merely indicate present attitudes. What a disaster if we feel that we have finished the effort which may be reasonably expected of us when we pass a resolution condemning imperialism supported by militarism as unchristian and unworthy of American democracy.

This Milwaukee gathering is representative of every type of student life in America. We have conferred three days over problems which have concerned many of us for months, or even years. Are we not now ready to do something more than merely pass a resolution?

Can we not adopt some method which will give us an influence in our nation's foreign policy, an influence to which we are entitled as a group of thoughtful interested citizens within our democracy. Can we not cast off our passive attitude which says, "It is none of my concern, let Congress do it." Some of us have caught the enthusiasm of student movements of other lands, east and west, which have a real concern for their nation's policies. Would it not be a logical step for us now that we have thought seriously and conferred with one another, to appeal in writing or by a representative delegation to our National Congress, the body which has the power of voting yea or nay upon questions of our international relationships.

This plan may first seem somewhat startling because students are not used to the idea of expressing themselves to Congress but when will there be a better time to begin?

We have studied! We have listened! We have conferred! Dare we act? The signal is called, 1-9-2-7.

"I am tired of sailing my little boat
Far inside the harbor bar
I want to go out where the big ships float
Out on the deep where the great ones are;
And should my frail craft prove too slight
For storms that sweep those billows o'er;
I'd rather go down in the stirring fight
Than drowse to death by the sheltered shore."

GENERAL ANNOUNCEMENT

All New York and New England delegates must purchase their special Pullman reservations on Friday between 12:30 and 2:00 P. M. at the Railway Desk located in Fifth Street Corridor of the Auditorium.

INFORMAL HOURS 2:00—3:30

The following groups have been planned for this afternoon:

The Relation of Science to Religion—Filmer S. C. Northrop, Yale University—Assembly Hall Y. M. C. A.
 The Possibilities of Prayer—Glenn Clark—Engelmann Hall—Auditorium.
 Intellectual Problems of One's Christian Faith—H. H. Tweedy—Conference Room Y. M. C. A.
 Relations of Men and Women—Dr. Edith Swift—Auditorium Grand Avenue Methodist Church.
 What's Wrong with Education—Prof. Geo. A. Coe—Lower left hand balcony—Auditorium.
 Students Who Have Worked in Industry—Room D—Upper Floor Auditorium.
 Campus Attitudes—Dean Voight, Ohio University—Gymnasium Y. W. C. A.
 Student Volunteers—Ante Room Y. M. C. A.
 Problems of International Clubs on the Campus—Room A Upper Floor, Auditorium.
 The League of Nations from a Christian Point of View—Boys' Club Room, Y. M. C. A.
 Military Training in Education—Walker Hall—Auditorium.

Trips of Social and Industrial Investigation—Jerome Davis—Main Arena Auditorium.

Students with industrial experience and all students interested in making contacts with workers and labor conditions meet with this group. Professor Davis and others will explain the student-in-industry movement and the research groups and conferences planned for the coming summer.

The following Speakers of the last cycle will be in the following places:

Harold Phillips, Upper Balcony, Back of Auditorium.
 Reinhold Niebuhr, Dining Room, Grand Avenue Methodist Church.
 Robert Millikan, Sunday School Room, Grand Avenue Methodist Church.
 Harrison Elliott, Plankinton Hall Front.
 Henry P. Van Dusen, Plankinton Hall Rear.
 Kirby Page, Behind the curtain, Auditorium.
 G. A. Studdert-Kennedy, Lower Right hand balcony—Auditorium.

SPECIAL APPOINTMENTS

Local and travelling student secretaries and Council members of the Southern Division Y. W. C. A. will meet for lunch in the Colonial Room, Republican Hotel Friday at 12:45. Price 85c.

All students and former residents from Hawaii will meet on the left hand side of the stage in the auditorium after the group discussion period Friday noon at 12:30.

All students from other lands will meet in the International Room at 3:00 o'clock Friday when a photograph will be taken.

Members of International House, New York, will meet for dinner with Mr. Edmonds at the Republican Hotel 6:00 P. M. Friday. Reservations in name of Mr. Taylor.

All students of Slavonic descent are invited to a lunch at 12:45 P. M. Friday December 31st in the Auditorium Cafeteria.

All medical students are asked to gather in the right hand box nearest the stage immediately after the Friday morning service—11 o'clock.

All members of the Student Volunteer Movement are asked to meet in the anteroom of the Y. M. C. A. from 2:00 to 3:30 today, Friday.

Representatives of church boards will meet after the evening session Friday in Room D, Auditorium.

Rocky mountain Region delegates who are interested in the next Estes Park Conference will meet for breakfast at the Republican Hotel, Saturday at 7:00 A. M. The major emphasis speakers and methods will be considered. Get your breakfast in the cafeteria and take your tray to the Blue Room, next the main dining room. 15c cover charge for the Blue Room. Glenn Clarke expects to meet with us.

All delegates from Kansas meet at the 5th St. entrance to the Auditorium promptly at 11 A. M. Friday for delegation picture.

All Indians (from India) and those friends who have been in India or who contemplate going to India some day will meet for lunch at 12:30 in the Auditorium Cafeteria, Friday.

DeMolay members will meet in Room A, Y. M. C. A. Building, Friday at 2 P. M. Come and meet members from all over the country.

Luncheon at the Auditorium Cafeteria for all members of Phi Delta Theta at 12:45 Friday. Tables reserved. A picture will be taken immediately after for the "Scroll."

All Northwest and New England students are taking dinner together in the Colonial Room at the Republican Hotel, Friday at one o'clock. Important information for every delegation.

All the members of the Kappa Sigma Fraternity will meet in the lobby of the Republican Hotel Friday at 12:30 for lunch.

All members of Kappa Kappa Gamma are invited to take breakfast together at the Wisconsin Hotel, Saturday morning at seven A. M. Meet in the lobby.

Anyone wishing to see the Denominational Leaders will find them at the Booth of Women's Home Missions Council, Kilbourn Hall, before and after Auditorium meetings.

A meeting of all members of the Beta Kappa Fraternity will be held in the Illinois section of the Auditorium, Friday at 12:30 P. M.

Meeting of all members of Beta Theta Pi immediately following the morning platform session left-stage. There will be a meeting of all members of the Pi Kappa Alpha fraternity in the Virginia Section of the Auditorium Friday at 12:30.

Members of Alpha Tau Omega Fraternity will meet at 7:00 P. M. Friday evening in Walker Hall, Auditorium.

All members of the Phi Kappa Psi fraternity will meet in the lobby of the Hotel Antlers at 5:30 Friday.

Will all members of Kappa Delta please meet in the Kentucky section of the Auditorium at 12:30 Friday?

The Iowa delegation meets for luncheon Friday at 12:30 P. M. at the Central Y. M. C. A. to discuss plans for a follow-up program in Iowa, under the leadership of Henry Van Dusen.

Chi Omega luncheon Saturday noon. Meet in Iowa section at 12:30.

READ

READ

READ

Before you leave Milwaukee
SPEND YOUR LAST CENT ON BOOKS

Newman once said that the only true University is a library of the best books. Do you want to enroll in this kind of a University? If so visit the Conference Book Shop and invest in such books as:

Jesus and His Cause	Bruce Curry	A Living Universe	L. P. Jacks
Business and The Church	Jerome Davis	Modern Discipleship and What it Means ..	E. S. Woods
In Quest of Life's Meaning	Henry P. Van Dusen	The Church and the World	Edited by F. P. Miller
God and the Struggle for Existence	B. H. Streeter	The Cost of a New World	Kenneth MacLennan

READ

READ

READ

THE REPORT OF THE CONFERENCE

Orders taken now at the Conference Book Shop for the Conference Report, to be published before Feb. 15.

Price if ordered during Conference \$1.00

Price if ordered after Conference \$1.50

GENERAL ANNOUNCEMENTS

Y. M. C. A. and Y. W. C. A. Cabinet members: do you want to know how to interest students in the Association? Where to get program material? How to organize committees? This is answered in a pamphlet "Building a Y. W. C. A. in a Student Community" at the bookstore. \$0.75. As helpful to the men as to the women.

"The World Tomorrow", with Kirby Page as editor, is a monthly magazine "looking toward a social order based on the religion of Jesus". Under the topical plan of arrangement it discusses fully, each month, one particular problem of our social, political or industrial life. It gives information and data on which students may form intelligent opinions. It is invaluable for campus discussion groups. Subscribe now at this convention and secure "The Intercollegian" with "The World Tomorrow"—both for \$2.00 per year. Subscribe in "The World Tomorrow" Booth in the Exhibit room.

Attention is called to the fact that through a gift of money the book on **Business and the Church** giving the policy practice of twenty-three executives including Ford, Dennison, Babson, and Hapgood can be had at the bookshop at half price. This is only during the Conference.

SPECIAL APPOINTMENTS

A New Year's Eve social for the Chinese delegates will be held in Committee Room A on the second floor of the Auditorium at 9:45 P. M. directly after the evening session to-night. There will be presented a short program that will bring every one back to the good old days at home.

Representatives from Illinois Colleges will meet at 4:00 P. M. Friday in the Illinois Section of the Auditorium.

All Japanese students are invited to a luncheon meeting of the Japanese Students' Christian Association at the Y. M. C. A. 12:45 P. M. today (Friday). Roy H. Akagi, Gen. Sec.

The California, Chicago, Oregon and Smith Delegations will lunch together Friday at the Miller Hotel Second Floor. Kirby Page and other conference leaders will be present. Because of limited accommodations, tickets will be sold at the Information Desk in the Auditorium at 11:00 A. M. Friday—50c.

There will be a meeting of both the Y. M. C. A. and Y. W. C. A. Advisory Board members today promptly at 12:20 P. M. in the north east corner of the cafeteria. Kindly register for the luncheon with Mr. C. E. Decker in the Oklahoma Delegation.

Members of Bruce Curry's Camp Gray Bible Conference will have a Home-coming luncheon, Wisconsin Hotel, Room 156, 12:45 P. M. Friday. Reservations in name of Roy McCullough.

Will all members of the Zeta Tau Alpha meet in the California section at 12:45 P. M. Friday?

All members of Phi Gamma Delta are asked to meet at 12:40 in the lobby of the Auditorium near the Post Office to go to lunch.

All New York State delegates, men and women, will meet for luncheon on Friday at 12:30 at the Business and Professional Women's Club, 415 Milwaukee Street, Cost 60c.

The Middle Atlantic Field Council will meet for important business Friday afternoon at 2:30 in the Board Room of the Y. M. C. A., 143—4th Street.

All students interested in an opportunity for home service may meet Marion Cuthbert, George N. White and Lucy B. Crain of the American Missionary Association at the Interracial Commission booth between 5:00 and 6:00 P. M. today. Miss Crain will be glad to make special appointments—Room 923, Wisconsin Hotel.

Will all members of Kappa Alpha Theta, Pi Beta Phi and Alpha Gamma Delta Fraternity please meet on the stage in the main auditorium Friday at 12:30.

All students who are going to visit The Chicago Theological Seminary over the week-end are requested to meet in the Men's Rest Room Auditorium at 3:30 P. M. Saturday. Any who are interested in this trip can get information by calling at Room 902 Hotel Wisconsin between 12:30 and 1:00 P. M. Friday.

The students of New York City and surrounding districts are having a meeting with Dr. G. A. Studdert-Kennedy at International House on January 7th, 5:15 to 6:15. The address and the discussion following will be broadcasted from station WMCA. Tune in! Then let us hear from you. We expect to hold more of these meetings. Address, Wm. J. Tyler, New York University, University Heights, New York City.

Men students desiring information about the Y. M. C. A. Secretaryship may arrange appointments by seeing Owen E. Pence of the Personnel Division, Y. M. C. A. at the conclusion of the Discussion Groups Friday morning, and after 2 p. m. Call at the National Council, Y. M. C. A. Booth in the Exhibit Room. Representatives of Association Colleges, of training courses at Yale and Columbia, and local and field secretaries will be available.

A Quiet Day under the leadership of Mr. Studdert-Kennedy will be held Sunday 10 to 4 under the C. C. A. Any Council members or secretaries cordially invited. Announcement as to place will be made on Special Bulletin Board Saturday. The C. C. A. business session will be held 4 to 9 Sunday.

All College Annual Editors and Business Managers are invited to visit the Engraving and Publishing plant of the Hammersmith-Kortmeyer Co., 116 Michigan St. Friday, 2 to 4 p. m.

Milwaukee Intercollegian

National Student Conference Daily Bulletin

No. 1

TUESDAY, DECEMBER 28th

1926

THE PROGRAM

TUESDAY, DECEMBER 28.

2:30-4:00 p. m.—Opening Meeting—The Auditorium.

Dorothy Richards, Chairman, Council of Christian Association, presiding.

Welcome—Dorothy Richards.

Worship—David R. Porter, Exec. Sec. Student Department. Y. M. C. A.

"The Purpose and Hope of this Conference." Dr. A. Bruce Curry, Chairman Conference Committee.

4:00-5:00 p. m.—Discussion Groups (See Notice following)

5:00-6:00 p. m.—Exhibit at the Auditorium.

5:15-5:45 p. m.—Organ Recital, Grand Avenue Methodist Church, Cor. 10th and Grand, Mrs. Reese Powell, Organist.

THE FIRST CYCLE

Theme—"Can God be Accessible to us and How?"

7:30 p. m.—Evening Meeting—The Auditorium.

John Moore, Chairman, Southwestern Field Council, Y. M. C. A. presiding.

Welcome—J. H. Puehlicher, Chairman local Milwaukee Conference Committee.

"The Practical Unbelief of Modern Civilization"—Dr. Reinhold Niebuhr, Detroit.

"How Jesus Found Fellowship With God"—Dr. Henry Sloane Coffin, President Union Theological Seminary, New York.

WEDNESDAY, DECEMBER 29.

Morning Session—Auditorium

9:00-10:00—Worship—G. A. Studdert Kennedy, London, England.

10:00-11:00—A Testimony from Personal Experience—"Finding God", Howard Thurman, Oberlin, Ohio.

11:00-12:30—Discussion Groups—Discussion Group Rooms, "The Problem of Finding God in Our Own Experience."

What Resources has Jesus for Life in Our World?

SHALL WE CLAIM OUR OWN?

Students: this is our conference. It has been called because students have requested it. It has been planned by students representatives in councils across the country. We have come here expecting a chance to ask our own questions and settle our own difficulties. All the plans of the Conference have been built to help us do these things.

The Business Committee is composed of men and women representing every region. Here are some of the ways by which it is hoped each can express his ideas and desires concerning the conduct of the Conference. Whenever you have a suggestion, go to your representative, or any member of the Committee. The Committee will gather in front of the platform after each general session. Come up and speak to any member.

You will notice in this, and in succeeding issues of the "Milwaukee Intercollegian", announcements about informal meetings called to meet the needs and in response to the requests of students here in the Conference. Any small group of students may plan such a meeting, and the resources of the conference can be used as the group may wish.

But all these resources will become valueless if we do not see the necessity of self-examination in order to discover our own deepest needs. We will have to choose from the rich and varied program of the Conference those aspects which will help us most. Many of us will find that periods of quiet and meditation can help us more than an abundance of speeches and discussions. Many of us will seek and find opportunities for personal contact with leaders and other students. But each will want to give to the fundamental purposes of the Conference his best in spiritual cooperation. Thus may we expect to find here the resources of power for which we are seeking.

GENERAL ANNOUNCEMENTS

Slides that will be of particular interest to delegates will be shown each evening ten minutes before the regular session begins. Make it a point of being there on time to see these slides.

The Conference Post Office will be located in the Auditorium. Notice of times at which mail can be secured will be posted at the window.

All groups wishing to hold luncheon or dinner meetings should make their arrangements through the Luncheon and Dinner Booth in the Foyer of the Auditorium.

The Cafeteria in Market Hall on the ground floor of the Auditorium will serve meals at 12:30 and 5:30 for any delegates wishing to eat there.

Delegates will be seated by States in the Auditorium, sections being held till ten minutes before each meeting when all seats will be free.

You are asked to verify your hotel rate as soon as possible. As the Committee on Assignments takes no responsibility for adjustments and many requests made were impossible to grant.

BOOKS

BOOKS

BOOKS

Do your Shopping Early
at the Conference
Book Shop
In
Kilbourn Hall
(adjoining the Main Entrance)

BOOKS

BOOKS

BOOKS

If you want Milwaukee ideas to live—feed 'em books—
Books by First Day Speakers

Bruce Curry

David R. Porter

Henry Sloane Coffin

Books about the World Problems such as:

Our Far Eastern Assignment—Felix Morley

Books about the Student Movement.

Go to the Book Shop and get your Books.

DISCUSSION GROUPS

One of the most important elements in the conference program will be the discussion groups which will meet once daily. They will conclude the consideration of each day's theme. The platform addresses are planned to be preliminary and contributory to these discussions.

The first meeting of the discussion groups will occur this afternoon at 4.

The delegates will find the number of their discussion group written on the upper right hand corner of their ticket of admission. Present these cards at each discussion group meeting. The meeting places of the groups are as follows:

Place	Address	Floor	Room
1—Auditorium		Upper Balcony	
2—Auditorium		Upper Balcony	
3—Auditorium		Upper Balcony	
4—Auditorium		Upper Balcony	
5—Auditorium		Upper Balcony	
6—Auditorium		Upper Balcony	
7—Auditorium		Upper Balcony	
8—Auditorium		Upper Balcony	
9—Auditorium		Upper Balcony	
10—Auditorium		Lower Balcony	
11—Auditorium		Lower Balcony	
12—Auditorium		Lower Balcony	
13—Auditorium		Lower Balcony	
14—Auditorium		Lower Balcony	
15—Auditorium		Lower Balcony	
16—Auditorium		Lower Balcony	
17—Auditorium		Lower Balcony	
18—Auditorium		Lower Balcony	
19—Auditorium		Arena	
20—Y. M. C. A.	143—4th Street	2 Floor	Assembly Hall
21—Y. M. C. A.	143—4th Street	2 Floor	Boys' Club Room
22—Y. M. C. A.	143—4th Street	2 Floor	Small Gymnasium
23—Y. M. C. A.	143—4th Street	3 Floor	Board Room
24—Y. M. C. A.	143—4th Street	3 Floor	Room A
25—Y. M. C. A.	143—4th Street	3 Floor	Conference Room
26—Y. M. C. A.	143—4th Street	4 Floor	Ante-room
27—Y. W. C. A.	384 Jackson Street	1 Floor	Library
28—Y. W. C. A.	384 Jackson Street	1 Floor	Downstairs
29—Y. W. C. A.	384 Jackson Street	1 Floor	Gymnasium
30—Y. W. C. A.	384 Jackson Street	Basement	Club Room
31—Grand Ave. M. E. Church	10th & Grand Avenue	1 Floor	S. S. Auditorium
32—Grand Ave. M. E. Church	10th & Grand Avenue	Basement	Dining Room
33—St. James Episcopal Church	9th & Grand Avenue		S. S. Room
34—Republican House	3rd & Cedar		See Bulletin Board
35—Wisconsin Hotel	3rd off Grand Ave.		See Bulletin Board
36—Calvary Presby'n Church	10th & Grand Avenue		S. S. Room
37—Calvary Presby'n Church	10th & Grand Avenue		S. S. Room
38—Plankinton Hotel	W. Water & Sycamore		Breakfast Room
39—Plankinton Hotel	W. Water & Sycamore		Banquet Room
40—Plankinton Hotel	W. Water & Sycamore		Ladies' Club
41—Ivanhoe Masonic Temple	10th & Grand Avenue		
42—Milwaukee Journal	4th & State Streets		Lecture Room
43—Milwaukee Journal	4th & State Streets		Exhibit Room
44—Grand Ave. M. E. Church	10th & Grand Avenue		Auditorium
45—Tabernacle Baptist Church	1717 Wells Street	1 Floor	S. S. Room
46—Tabernacle Baptist Church	1717 Wells Street	1 Floor	Parlor
47—Tabernacle Baptist Church	1717 Wells Street	2 Floor	Primary Room
48—Grand Ave. Cong'l Church	22nd & Grand Avenue	1 Floor	Middle Room
49—Grand Ave. Cong'l Church	22nd & Grand Avenue	1 Floor	East Parlor
50—Grand Ave. Cong'l Church	22nd & Grand Avenue	2 Floor	Dining Room

INFORMAL HOURS

The afternoon period from 2 to 3:30 has been planned to allow any group of students who are interested in any issue germane to the program to meet.

The Program Committee has planned to have every speaker of the previous twenty four hours assigned to a special place where all those who want to follow with him any question or line of interest raised in his platform address may do so.

The Committee has planned also for trips on Wednesday and Thursday noons for a limited number of students to places of social and industrial interest in Milwaukee in charge of Jerome Davis.

Mr. Paul Penningroth will be at the Information Desk for one-half hour before and after every platform meeting to receive requests from any group of students for any meeting which they wish to hold.

Miss Loucks will be responsible for seeing that special resource people whom the groups may desire are available and that there is a Secretary to keep record of what happens in the groups. These Secretaries will meet together at 4:30 to check the lines of interest which the groups show.

All groups will be announced each day in the Daily Bulletin. In order to have these announcements appear on the following day, requests for them must be in Mr. Penningroth's or Miss Loucks' hands before 4 o'clock.

It is urged that no special meetings be scheduled between 3:30-6:00 or after the evening meeting.

EXHIBITS

Kilbourn Hall at the right as you enter the Auditorium, has been given over to Exhibits, including those of similar organizations, as well as of the two Associations. They will be open for inspection a half hour before each session, three quarters of an hour after the evening session and all afternoon. There, free material on many subjects will be distributed. Plan to visit the Exhibit Room early!

INTERNATIONAL ROOM—The International Room (Juneau Hall) will be open every afternoon from 2 to 4:30. Our foreign student guests are to be there co-responsible with American students for making possible social and intellectual intercourse. At 3 there will be a tea hour with music. A limited number will be welcome each day. It is especially urged that World Fellowship or Christian World Education Chairman be present.

PILGRIMAGES—Information concerning women's summer pilgrimages can be obtained through the Christian World Education Exhibit Booth in Kilbourn Hall.

PERSONS REPRESENTING EXHIBITING ORGANIZATIONS IN CHARGE OF BOOTHS

Student Volunteer Movement	Louis Rounds
Intercollegiate Prohibition Association	Lofton S. Wesley
The World Tomorrow	Agnes A. Sharp
The League for Industrial Democracy	Paul Blanchard
National Council for the Prevention of War	Mrs. Annette Roberts
Missionary Education Movement	Edgar H. Rue
Committee on Militarism in Education	Roswell P. Barnes
Council of Women for Home Missions	Laura Hillis Parker
Women's International League	Annette Roberts
Federal Council of the Churches of Christ in America	Walter W. Van Kirk
Foreign Division Y. M. C. A.	Frank Slack
The Intercollegian	Mr. Francis Henson
National Board of the Y. W. C. A.	Miss Sullivan
Interracial Commission	Mr. Eleazer

SPECIAL APPOINTMENTS

All New York City delegates meet for luncheon Wednesday, December twenty-ninth (29th) at 12:30—City Y. M. C. A. Building, 143 Fourth Street.

All Local Student Association Secretaries in the Middle Atlantic Region are urged to meet for dinner, Tuesday, December twenty-eight (28th) at 5:30 P. M.—Motel Medford, 3rd and Sycamore Streets. Room is reserved in Bill Kitchen's name.

Women faculty, deans of women and advisors of Student Y. W. C. A.'s will meet at dinner at six o'clock on December 29th at the Hotel Medford. Miss Mabel Cratty, General Secretary of the National Board Y. W. C. A. and Dr. George Coe of Teachers' College, New York City, will be the speakers. Because of incomplete lists of faculty registered, all may not have received invitations. Please consider this an invitation. The dinner will be \$1.25 per plate and the tickets will be on sale at the Registration Desk on December 28th.

All Y. W. C. A. Secretaries (Local and National) will meet for luncheon at 12:30 Wednesday, December 29th. Watch the Wednesday bulletin for announcement of the place.

The International Room Committee appointed by Mr. Hurrey and Miss Wiggin will meet in Juneau Hall at 2:30, Wednesday, the 29th.

Fraternal delegates and Faculty members are asked to meet Tuesday evening after the Conference Session in Plankinton Hall on the Second Floor of the Auditorium.

Delegation leaders—there will be a meeting of one representative from each local delegation Wednesday evening at 6:45 in Engelmann Hall, Auditorium.

There will be a meeting of the choir at 11 A. M. and 5 P. M. to-day in the Auditorium. All delegates willing to share in the Conference in this way, please come to the Auditorium at 11 o'clock.

CONFERENCE BUSINESS COMMITTEE

The Business Committee for the National Student Conference is composed of representatives of the General Conference Committee, which has already been working for several months, members of the Field Councils of both Associations and other Student leaders. Members of this group will be at the platform immediately after each Conference session in order to answer questions or receive suggestions. Feel free to speak to any of them at any time.

The following list will introduce them to you:

BUSINESS COMMITTEE PERSONNEL

Paul Huston	Graduate Student, Harvard University. Chairman, National Council of Student Associations, Y. M. C. A.
G. W. Johnson	Student, Yale Divinity School.
Ray B. Culver	Interstate Student Secretary for the Northwest.
E. Fay Campbell	Graduate Secretary Y. M. C. A. Yale University.
Warren L. Wright	President Y. M. C. A., Iowa State College. Chairman, Central Regional Council Y. M. C. A.
W. C. Craver	Senior Student Secretary, Colored Department, Y. M. C. A.
Francis P. Miller	Administrative Secretary, World's Student Christian Federation.
Roy McCullough	State Student Secretary, Michigan.
Henry P. Van Dusen	Instructor, Union Theological Seminary, New York City.
Andrew T. Roy	Traveling Secretary, Student Volunteer Movement.
Paul Pfeutze	Kansas State Agricultural College. Chairman, Rocky Mountain Field Council, Y. M. C. A.
Francis Henson	President, Y. M. C. A., Lynchburg College. Chairman, Southern Field Council, Y. M. C. A.
George Corwin	President, Y. M. C. A., Syracuse University. Chairman, Middle Atlantic Field Council, Y. M. C. A.
John M. Moore	Professor at Park College, Missouri. Chairman, Southwestern Field Council, Y. M. C. A.
Bob Kerr	President, Y. M. C. A., University of California. Chairman, Pacific Regional Council, Y. M. C. A.
George R. Baker	Secretary, Baptist Board of Education.
Harry F. Cromer	General Secretary, Y. M. C. A. University of North Carolina.
A. Bruce Curry	Union Theological Seminary, New York. (ex-officio) Chairman, Milwaukee Conference Committee.
Charles Stewart	Graduate Secretary, Y. M. C. A. Oberlin College.
Katharine Ashworth	National Student Council, Y. W. C. A., New England, New York State.
Juliette Derricotte	National Student Council, Y. W. C. A.
Mary Custis Foster	Secretary Mount Holyoke. Formerly Chairman Southern Division Y. W. C. A. Council.
Lois Wildy	Graduate Student Columbia University.
Mary Mangigian	University of Pennsylvania. President National Student Assembly Y. W. C. A.
Erma Coffman	College Puget Sound. National Student Assembly Y. W. C. A.
Dorothy Richards	Chairman C. C. A.
Maude Gwinn	Secretary National Student Council, Y. W. C. A. Geneva Division.
Katharine Upchurch	University of Tennessee.
Allis Graham	University Chicago. National Student Council, Geneva Division.
Evelyn Miller	National Student Council, Seabeck Division Y. W. C. A.
Mary Hubbard	University of Missouri.
Ella Ree Steck	Langston University.
Dorothy Winchell	University of Wisconsin. President, Y. W. C. A. Chairman, Geneva Conference Committee.
Doris Webster	President Y. W. C. A.
Mary Hunter	Secretary, University West Virginia.
Marie Russ	Secretary, Kansas University.
Virginia Franke	Secretary Cornell University, N. Y. (late)
Dean Erma Voight	Ohio University, Athens, Ohio.
Maria Peterfy	Harvard. Hungarian Student Movement.

THE DRAKE ALUMNUS

ISSUED MONTHLY DURING THE COLLEGE YEAR.
BY THE ALUMNI ASSOCIATION OF
DRAKE UNIVERSITY

OCTOBER, 1921

—
Alumnae in Action
By Leah Durand Jones.

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European Impressions
By Kirby Page.

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Bulldogs Beat Kansas

—
"I Am a Drake Man—That Is My
Team"
By "Tug" Wilson.

—
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Homecoming Program

—
Event and Comment



Club Directory

ALBIA, IOWA. (Monroe County Association)

President, W. E. Brandenburg '04; Vice President, Nelle Caldwell, Ed. '16; Secretary-Treasurer, Charles E. Miller, Law '09.

CHARITON, IOWA. (Lucas County Association)

President, Charles F. Wennerstrum, L. A. '12, Law '14; Secretary-Treasurer, Fern Culbertson Eastburn, Ed. '15.

CHICAGO, ILL.

President, Dr. Charles C. Morrison, L. A. '98, 508 S. Dearborn; Vice President, Mrs. E. G. Widman, L. A. '89; Secretary-Treasurer, Norman Thomson, L. A. '20, 19 S. La Salle St.

CLARINDA, IOWA. (Page County Association)

President, Harold E. Davidson, Law '16; Vice President, Grover W. Brown, Law '12, of Shenandoah; Secretary-Treasurer, Blanche Lambert Applegate, L. A. '11.

CORYDON, IOWA. (Wayne County Association)

President, Gilbert West, L. A. '13; Vice President, Eugene E. Poston, L. A. '09; Secretary-Treasurer, Glida Silvernail Rice, Ed. '16.

DES MOINES, IOWA.

President, Marion H. Morrison, L. A. '06, 1712 York St.; Vice President, Mrs. B. O. Gammon, L. A. '03, 615 E. 11th; Secretary-Treasurer, Earl Sinclair, L. A. '06, Law '08, 507 Polk Bldg.

KANSAS CITY, MO.

Secretary-Treasurer, Ernest C. McBride, L. A. '13, Railway Exchange Building.

MARSHALLTOWN, IOWA. (Marshall County Association)

President, Roy L. Pell, Law '20; Vice President, Ray P. Scott, Law '09; Secretary-Treasurer, Nellie Thompson Lewis, '04.

MINNEAPOLIS—ST. PAUL.

President, Samuel N. Reep, '03, 5009 Lyndale Ave. S.; Vice President, Roy G. Blakey, '05, care Uni. of Minn.; Secretary-Treasurer, Inez Downing Jayne, 2511 Logan Ave. N.

NEW YORK CITY.

President, Kirby Page, '15, 347 Madison Ave.; Vice President, Merle Tillotson Alcock, '06, 125 W. 12th; Secretary, Shortridge Hardesty, '05, 35 Nassau St.; Treasurer, Mrs. A. U. Chaney.

NEWTON, IOWA. (Jasper County Association)

President, Grace Tripp, A. A. '15; Vice President, M. Ruth Stansberry, '18; Secretary-Treasurer, Marion R. Hammer, Jr., Law '07.

OSCEOLA, IOWA. (Clarke County Association)

President, Effie Hart, Ed. '99; Secretary-Treasurer, W. A. Ross, Bible '18.

PORTLAND, OREGON.

President, Lettie Downing McCroskey, '06; Secretary-Treasurer, E. Earl Feike, 922 Chamber of Commerce Bldg.

SIOUX CITY, IOWA.

President, Audley W. Johnson, Law '13; Vice President, Dr. James E. Reeder, Med. '09; Secretary-Treasurer, Albert C. Hatt, Law '16.

ST. LOUIS, MO.

President, R. Fullerton Place, L. A. '10; Vice President, Frank James, L. A. '13; Secretary-Treasurer, Rosabelle Campbell McCartney, L. A. '17.

European Impressions

By Kirby Page, L. A. '15.

On our trip to England and the Continent, we listened to an astonishing array of speakers on social and industrial problems. The plan usually followed was for the speaker to address our party for forty-five minutes or an hour, and then permit us to ask questions for another hour. You may well believe that we had an exceedingly profitable time.

From this trip certain impressions have taken shape in my mind which may possibly be of interest to you:

(1) England is facing enormous economic difficulties as a result of the war and trade depression. We are told that there is greater unemployment this year than at any time since 1843. Many industries are practically at a standstill. Mr. Pybus, who in his own and subsidiary companies employs 120,000 men, expressed the fear that the standard of life of the average workman would soon fall below the standard of 1914. Every speaker agreed that the old industrial system is failing to function and that drastic changes must be made within the near future.

(2) Organized labor is very strong here. Collective bargaining and the right to organize are taken for granted. An Open Shop Drive to weaken or kill off the unions would be impossible here. Mr. Rowntree said very frankly that he greatly preferred to deal with the union rather than with the individual workman, and his view is shared by the majority of employers here.

(3) There is a decided tendency in labor circles to turn away from direct economic action to political action as the means of achieving social ends. There are now 70 labor members of Parliament, which makes the Labor Party the second largest political party. Mr. Lloyd George said recently that a change of only 4 per cent in the vote would put the Labor Party in power. It is freely predicted that England will have a labor government within ten years. The Labor Party is composed of workers by brain as well as by hand.

(4) We have been greatly impressed by the high quality of leadership in the Labor Party. Especially have we been impressed with their idealism, fairness and frank recognition of their weakness and their total lack of bitterness.

(5) Almost every speaker has emphasized the importance of international affairs. We have had presentations of conditions in Russia, Central Europe, India and Ireland. All of the speakers have agreed that no solution of industrial problems is possible apart from the solution of international problems. The anti-war sentiment is exceedingly strong and several speakers have expressed the opinion that it would be impossible to get British workmen to go to war on any pretext.

(6) Not a single speaker has advocated violence as the means of bringing about the new social order. All are agreed that the method must be that of evolution. There is a total lack of dependence upon suppression as the way out. These people are out after drastic and fundamental changes in the spirit and structure of society, but they are using the method of discussion and experimentation.

(7) No one can stay here very long without being saddened by the comparative impotence of the churches. Here in England the churches do not have a vital hold upon the people, the great masses of working people are for the most part wholly out of touch with the churches. In Germany the situation is much worse. The Lutheran Church is narrow and highly individualistic, almost totally lacking in social vision. There was general agreement among the people with whom we talked that the masses of common people are either hostile or indifferent to the churches. In France the churches are notoriously ineffective. Moral conditions are unspeakably bad in practically all European cities. There has been an enormous increase in commercialized vice

Drake Alumnae in Action

By Leah Durand Jones, L. A. '04.

After one year devoted largely to organization, the Association of Drake Alumnae is now a going concern. Although the monthly meetings during the year were for the most part enjoyable social affairs which served to bring together the daughters of Drake and other Des Moines women who are interested in her welfare, the Alumnae also contributed toward the furnishing of "Craig House," and last spring they entertained the girls attending the State High School Basketball Tournament.

The women's organization has not only worked independently, but has always cooperated with the General Alumni Association. Its decorating committee took charge of the decorations at all the Drake banquets last year, and the telephone committee, so effectually organized by Mrs. B. O. Gammon, has frequently been called upon in the broader interests of the University. This same spirit of copartnership will govern the future activities of the Alumnae Association.

Mrs. Guy Brunk (Delia Still, L. A. '03), who served so efficiently as president of the infant organization, has been unanimously re-elected, and she has as co-workers a staff of officers and board members who proved their helpful interest last year. To these she has added a number of important committees, whose chairmen are already enthusiastically at work.

On Friday, September thirtieth, Mrs. Brunk entertained the officers and board at luncheon in Harris-Emery's tea room, when many plans for the year were offered and discussed. It was agreed that the Alumnae of Drake will put forth every effort this year to do something worth while for their Alma Mater. On Saturday, October fifteenth, Mrs. Brunk and Mrs. Reson Jones will call together at the home of the latter all the officers and committee chairmen, in order to perfect the plans now under consideration.

It has been determined to raise money immediately to repair, redecorate and refurnish, at least in part, the Girls' Rest Rooms in the Main Building of the University. One of the "ways and means" upon which the Alum-

nae are now at work is the sale of refreshments at the Drake football games this fall. The concession has already been given them and workers are being organized rapidly by the social committee, whose chairman is Mrs. Walter Simpson. The girls of the University will help sell the refreshments and it is hoped that all alumni and friends will buy generously.

Last spring the associate membership was enlarged to include the wives of Drake faculty members and of trustees, the wives and mothers of alumni, and all women interested in the welfare of Drake University. The paid-up membership the first year was very satisfactory; however, this year the membership committee, again headed by Mrs. Mark Hagensick and Mrs. Howard McCoy, who had served so capably, expects to multiply by three or four the former number of both active and associate members. Only women holding degrees or certificates of graduation from Drake are eligible to active membership. The yearly dues are but fifty cents for active members, and half of that for associate members. The regular meetings are held on the last Saturday of the month during the school year, the time and place being announced in the daily papers. Some are purely social afternoons at the homes of alumnae or friends, while others are luncheons down in the city. Every Des Moines alumna or former student, every wife of an alumnus, every friend of the University, is urged to call one of the membership chairmen and signify her desire to have a part in this congenial association and in this service to Drake University.

In Institute Work

Many of the College of Education faculty are engaged in county institute work at this season of the year. Those who have already been out in institutes aside from the Dean are Miss Irene Hirsch, Mrs. Ella Ford Miller, Miss Bonnie Andrews, and Professor Richard Ernesti.

everywhere. There has been a general lowering of moral standards all along the line. Conditions in Paris especially are vile and disgraceful.

(8) Europe is in a desperate economic condition. Mr. Vanderlip, who has recently studied conditions in most European countries, was exceedingly gloomy. We have been told by several people who have recently visited Russia that the situation there is tragic beyond words. Not only in the famine districts, where millions are in danger of actual starvation, but throughout most of Russia there is great suffering and privation. It is impossible to say how much of Russia's trouble is due to the blockade policy of the Allies and how much to the iniquities of the Bolsheviks. Currency in Russia, Austria, and Poland is practically worthless. England is faced with one of the darkest hours in her industrial history. Mr. Vanderlip says that he is convinced beyond the shadow of a doubt that economic conditions are going to get still worse in Europe. It seems certain that Europe is doomed to a lower standard of life.

(9) From every quarter we have

heard repeatedly of the necessity of a revision of the Treaty of Versailles. It is regarded by many as a treaty of vengeance and attempted annihilation. There is little doubt that France is determined to crush Germany, and there is grave danger that she will succeed not only in so doing but that she will bring European civilization to the verge of collapse.

(10) If civilization is to be saved a substitute must be found for war. It is a practical certainty that further war on a widespread scale in Europe will bring economic and moral collapse. The tragedy is that the powers that be in Europe have not learned their lesson and are pursuing a course that leads straight toward war. French and Polish militarists are in the saddle, German militarists are patiently awaiting the day when they will again be strong enough to strike. The brightest ray of light is that the common people of all these countries hate war and are determined to have nothing more to do with it. The hope of Europe lies with the common people. The great question is, will they gain power in time to prevent world catastrophe?

Who Owns Drake University?

Drake University is in reality an institution owned by 6,000 graduates as major stockholders, together with more than 20,000 former students who may be thought of as minor stockholders. It is a mutual company. Upon matriculation or graduation a person becomes not only responsible for the good name of the institution, its honor on every field, but also its continuance with resources to meet its enlarging needs. As an endowed institution the University cannot depend upon State aid. Its only source of succor in time of need is the loyalty of Alumni and friends. Read the following from a letter of Prof. Harry Emerson Fosdick to the Alumni of his Alma Mater, Colgate:

"Money is manhood—the strength of sinew and nerve and spirit—reduced to portable form. One of the modern miracles, the whitest kind of white magic is the possibility of each man's taking some of himself, precipitated into this portable shape, and putting himself at work all over the world, in places where he could never go in any other form. For money speaks all languages, and is a naturalized citizen of all lands. Take some of yourself, then, crystallized into dollars, and ship yourself up to (Drake), where you will still be helping to educate young men long after your name is forgotten. Get others to do the same. Can you think of any fairer place in which to be perpetually at work than (Des Moines)?

	FOOTBALL	
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Varsity Wins First Conference Game

Bulldogs Pluck Jayhawk

Coach "Ossie" Solem announced his entry into Missouri Valley football circles with a smash, on October 15th, the 1921 Bulldogs defeating the Jayhawkers in a thrilling battle at Lawrence by a score of 15 to 7.

Drake's aerial game was not to be stopped, and a series of forward passes cleverly executed carried the Bulldogs to victory before a crowd of 8000 people that lined all four sides of the Haskell Indian Institute field.

It was a magnificent team that won the victory! Here and there were flashes of stellar football, but it was the savage attack and terrific drive of Captain Long's entire team turned the early-game appearance of defeat into a great victory for the White and Blue!

The day was ideal for football, except that both teams suffered somewhat during the first half from the heat. In the fourth quarter, however, the Bulldogs seemed suddenly to catch some breeze wafted gently from the south and plunged to the attack with as much dash as at the beginning of the game.

Drake scored first. Following the kick-off the Jayhawkers assumed the offensive but could not gain; pushed back to the shadow of their own goal post McAdams, Kansas' punter, dropped back to punt; the pass was short and though he recovered the ball and started for the line Denton, Sarff and Shearer were on him and he was smothered back of the goal line for a safety. Score, Drake 2, Kansas 0.

Kansas came back to the attack with a dash, following a series of line plunges and two forward passes from Wilson to McAdams they landed the ball on the Drake 20-yard line. On the next pass a Drake man intercepted and attempted to knock the ball down, only to have it fall luckily into waiting Kansas arms, and Griffin fell across the goal line for the only Kansas counter of the game; Wilson kicked goal. Drake 2, Kansas 7.

In the second period the team advanced the ball to the Kansas one-yard line with four down to go. On the first play, however, the Bulldogs fumbled and Kansas recovered, kicking out of danger. The balance of the second period was evenly contested with the ball in the center of the field most of the time.

Second Half

Beginning the second half, the teams battled on even terms for the third period, but soon after the opening of the fourth period the Bulldogs uncorked a series of forward passes that netted 107 yards. Most of the passing was done by Niggemyer, with Boelter, Peisen and Long on the receiving end. With the ball on the Kansas five-yard line Niggemyer went straight through center for a touchdown on the third rush. Niggemyer kicked goal. Score, Drake 9, Kansas 7.

Having tasted blood, the team refused to play a safe game, but started out for more scores. Drake's forward passes were dazzling and heart-rending for Kansas, because of their clever execution. Finally Niggemyer passing from the Drake 25-yard line placed the ball neatly in Captain Long's waiting arms over the goal line for another six points. Niggemyer missed goal. Final score, Drake 15, Kansas 7.

Kansas excelled Drake only in the punting game. The Drake line outplayed the heavier Kansas line in a slashing battle between the forward walls. The comparative offensive strength of the teams is best recorded in the fact that Kansas made only four first downs, while Drake made 14. Kansas completed three forward passes for 40 yards, while Drake completed 15 for 216 yards.

COLLEGE STUDENTS AND WAR

By Kirby Page

THE morning paper in commenting upon the disastrous ending of the Lausanne Conference pointed out that the "Conference failed because the Turks refused to accept the clauses concerning the future regime in Turkey. . . Briefly, the Turks wanted to strike from the Treaty all clauses binding them to recognize contracts and concessions granted by the old Ottoman Empire." Ismet Pasha is quoted as saying: "The Allies wanted the New Turkish government to subscribe to vast contracts and concessions made by former regimes, especially during the Allied occupation, without even knowing what they were. I refuse to accept economic slavery for my country."

The newspaper correspondent describes the closing hours of the conference in these words: "Never in the history of political conferences were such amazing scenes witnessed as marked today's tragic ending of the negotiations, which extended over almost three months. Practically the whole diplomatic world ran after Ismet Pasha, head of the Turkish delegation, trying to induce him to sign the treaty, but Mustapha Kemal's favorite General, with gentle smile was immovable. He said 'No' to all—Americans, British, French and Italians."

This scene appears all the more amazing when it is recalled that at the conclusion of the Great War Turkey was prostrate before the Allies and was compelled to sign the dictated Treaty of Sevres. On what grounds can we account for this remarkable recovery of Turkey? The answer is found in the fact that France and England have been quarreling over the division of the economic concessions in the Near East. It was France who furnished the money and arms which enabled the Turks to rout the Greeks, who were receiving the backing of England. It is unquestionable that the chief causes of friction in the Near East are economic.

Indeed it is now generally admitted that the Great War was caused chiefly by commercial rivalry on the part of European nations. In his speech at St. Louis on September 5, 1915, President Wilson pointed out that the "real reason that the war took place was that Germany was afraid her commercial rivals were going to get the better of her, and the reason why some nations went into the war against Germany was that they thought Germany would get the commercial advantage of them. The seed of jealousy, the seed of the deep-seated hatred, was simply commercial and industrial rivalry. . . . Why, my fellow-citizens, is there any man here, or any woman—let me say, is there any child here—who does not know that the seed of war in the modern world is industrial and commercial rivalry. . . . This war in its inception, was a

commercial and industrial war. It was not a political war."

The following table shows the results of economic imperialism on the part of the great nations during the years between 1874 and 1914. According to Professor Hayes of Columbia, gains in territory and population of the great nations during these years were as follows:

	Square Miles	Population
Great Britain	4,037,000	119,000,000
France	2,900,000	36,000,000
Russia	1,100,000	18,700,000
Germany	1,100,000	13,200,000
Belgium	910,000	15,000,000
Italy	590,000	1,360,000
United States	289,000	17,000,000
Japan	114,000	19,000,000

Commercial rivalry between the nations has never been so intense as at the present time. This struggle takes three forms, i. e., for raw materials, markets and fields for investment. The factors that brought about the Great War now exist in highly intensified form. Many well informed persons are pointing out that the prospects for further wars are infinitely greater than was the case in 1913. A million more troops are under arms in Europe today than was the case at the beginning of the Great War. A prominent correspondent has just written: "There can be no mistaking the fact that not only has the general situation worsened, but we are in the presence of a new crisis, one of the consequences of which may be a new war." This feeling is shared by hosts of competent observers.

Recently a group of 160 prominent religious leaders in America issued a remarkable manifesto concerning war in which they pointed out that the "present situation in international affairs involving as it does the imminent peril of war, must give concern to every thoughtful Christian. After a devastating conflict which has cost millions of lives, created immeasurable hatred and piled up a debt of fifty dollars for every minute of time since Christ was born, the nations of the earth, apparently having learned nothing and forgotten nothing, are once more planning the old game of competitive imperialism and competitive armament. . . . Yet another war is being prepared in the vindictive hatreds, the nationalistic ambitions, the scheme of racial and imperial self-aggrandizement which mark the world's international relationships. The spirit of goodwill and sincere cooperation for the welfare of mankind as a whole is so lamentably weak, is so openly scoffed at in influential quarters, and expectations of war are so freely voiced and preparations for it so frankly pushed, that another war is inevitable unless a better mind can speedily prevail."

Faced as they are with this dangerous situation,

what are the college students in the various lands to do? The writer offers the following suggestions for consideration:

1. College students should go on record now as utterly repudiating war as a method of settling international disputes, for the following reasons:

(a) War is futile as a means of protecting the helpless. The attempts of the Allies to defend the innocent by taking up the weapons of war unquestionably resulted in infinitely greater loss of life than if they had used other means of defense.

(b) War is now so destructive that there cannot be a victor. Germany was as completely defeated in the last war as any nation could be and yet, looking at the bankrupt and desperate condition of France today, no one would claim that she is victor. Indeed there are many who believe that France is now in a worse condition than Germany. The next war will be incomparably more destructive, and if waged on a wide scale can have no other end than disaster and collapse for all combatants.

(c) War is clearly a violation of the spirit and teaching of Jesus. Surely no Christian who has had touch with the realities of war can deny the truth of the following words taken from the manifesto referred to above: "There are some among us, of whom the signatories of this appeal form a small group, who regard war as the most ruinous organized sin which mankind now faces; who are sure that the war system and the Christian Gospel cannot permanently abide together on the same earth; who see clearly that the spirit of war and the spirit of the Gospel are antithetical, the one representing what the other hates and would destroy; who recognize that war is futile as a means of furthering Christ's Kingdom, even where the end sought is righteous and where the spirit of the combatants is sacrificial."

(d) Unless Christian people go on record now as utterly repudiating war, they will again be victims of the hysteria and propaganda which always precede declarations of war. Referring again to the war manifesto, we note that the following paragraph leaves each of the signers free to support the next war: "Our position in this appeal does not involve theoretical pacifism; we are

not concerned to deny the necessity of using force, massed force, it may be in an emergency, nor of a moderate military organization for defensive purposes." Has there ever been a war that was not regarded as an "emergency"? Do not modern governments always defend their belligerency on grounds of "defensive purposes"?

(e) War should now be repudiated because better means of defense are available or can be established as soon as the nations have the will to do so. International courts and processes of justice are infinitely superior to war as means of defense.

2. This leads to the second thing that college students can do. The first—the repudiation of war as a method—is negative. The second is positive—the demanding that the United States immediately enter the League of Nations and cooperate with other countries in supporting international processes of justice. The writer believes that the present League has serious faults. It is, however, the only association of nations that is now available and it may more easily be changed from within than from without.

3. College students can help by studying international problems, by seeking to spread the truth, and by attempting to arouse their fellow citizens to a realization of the seriousness of the present situation and the imperative need for intelligent American participation in world affairs. There is a wealth of material ready at hand for reading and study. Out of this abundance I would select the following to head the list:

The Fruits of Victory, Norman Angell;
Economic Imperialism, L. S. Woolf;
The Next War, Will Irwin;
Causes of International War, G. Lowes Dickinson;
Now it Can be Told, Philip Gibbs.

WHY JESUS CHRIST IS SIGNIFICANT

By Henry Sloane Coffin

II

FAR more common among our practical and religiously undeveloped selves are the representatives of the second group. They believe in Christ. He sums up what they would like to be. He is their ideal. They wish that nations and industrial groups and races lived and worked together in His spirit. They feel that they ought to; and they frequently resolve to do their utmost, or at any rate to do something, to bring this to pass. But they are not glowingly confident that it will come to be. It is a goal on a very distant horizon, and there are endless stretches for man's halting march to cover, and every step is to be taken, to be fought for, by man, and man alone. For to them this sense of a Divine Presence is meaningless.

They believe in Christ—that is, they believe that they personally ought to act in His spirit, and try to set that spirit in control over human society. "God" means nothing to them. They neither pray to him, nor count upon

any effective partnership coming to them out of the Invisible.

Nor dare we disparage this relatively common godless Christianity of our time. It gives us a large number of our most high-principled, socially-minded, self-sending citizens. What an incalculable asset it is for the community to have men and women laid hold of by the ideal of truthfulness, courage, sympathy, self-sacrifice, incarnate in Jesus of Nazareth! Homes, industries, education, literature, politics, international relations, are immeasurably richer where persons with the standards of Christ are to be found. But our evangelist knew that a Christianity which omitted God was a pathetically fractional Christianity. It might do for unthinking persons, who never raise any of the deeper questions; but the instant anyone begins to think he is troubled with disquieting suspicions. Are human beings capable of attaining this ideal? Is this universe in which we live suited to allow them to attain it? Has man only the brief span of his earthly years in which to live? And if so, why should he make them unhappy by heroic efforts to achieve the

NOTE: This is the concluding section of the sermon preached by Dr. Coffin November 26 at Yale. The texts were: John 14:1, "Ye believe in God, believe also in Me," and John 12:44, "Jesus cried and said, He that believeth on Me, believeth not on Me, but on Him that sent Me."

The CHRISTIAN CENTURY

A Journal of Religion

Are We Entering a
New Era?

Editorial

The Revaluation of
Sunday

By Peter Ainslie

The Harvest of Big
Armaments

By Kirby Page

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The Harvest of Big Armaments

By Kirby Page

THE eyes of the world are upon the Washington conference. The future of mankind may be vitally affected by the decisions of these assembled delegates. It is highly imperative that the full weight of an aroused and intelligent public opinion should be brought to bear upon this conference. Rarely have the churches been confronted with a greater opportunity or a heavier responsibility. Now is the time for action.

If the peoples of the earth could be brought to a full realization of the price we pay for big armaments and could be aroused to express their protest against this madness, the governments of the nations would be compelled to reach an agreement concerning the limitation of armaments. As a step in this direction, let us enumerate some of the ways in which we pay for big armaments.

EMPTY TREASURIES

The most obvious price we pay is a monetary one. The wars of the past 130 years have cost the nations of the earth 209 billions of dollars. Prior to the Great War, all of the principal powers had accumulated huge debts. In 1913 the national debts of Austria, Hungary and Spain were each approximately two billions of dollars, Great Britain approximately three and a half billions, Germany nearly four billions, Russia four and a half billions, France nearly six and a half billions. In 1913 the national debt of the United States was slightly more than a billion dollars. As a result of the Great War, the national debts of the belligerent countries have reached a staggering total: Hungary more than nine billions, Austria nearly 18 billions, Russia 25 billions, Great Britain nearly 40 billions, France 46 billions, Germany 55 billions. The national debt of the United States is now nearly 25 billions of dollars. The combined national debts of the nations of the earth has now reached the colossal sum of 279 billions of dollars. The great-grandchildren of the present generation will be burdened with much of this indebtedness.

Three years after the close of the war which was to end war, millions of men are still under arms. The wild riot of expenditure for armaments goes on. In 1921 the army and navy appropriations of Japan were 282 millions of dollars—three times as much as in 1912; Great Britain 1,121 millions of dollars—three times as much as in 1912; the United States 1,422 millions of dollars—nearly six times as much as in 1912.

FEAR AND ENMITY

From every quarter we hear of high taxes. Government expenditures have reached unprecedented totals. In 1920 the expenses of the United States Government were slightly more than 4,582 millions of dollars. Of this huge sum, an appalling proportion was spent for past and future wars—92.6 per cent to be exact! Nine out of every ten dollars expended for war! Less than one dollar out of ten expended for civil departments, public works, education and public health combined. The public treasuries of the nations are being drained to pay for big armaments.

The time has come in human evolution when the peoples of the earth will not support an avowedly aggressive war. Belligerent governments can now wage war only on grounds of self-defence. The huge appropriations necessary for modern armaments can be secured only by appealing to the fears of the peoples. Hence in all of the countries vigorous campaigns for the creation of fear are being waged. In order to create the necessary degree of fear, the worst characteristics of other peoples are portrayed. Vigorous and sustained appeals are made to racial and national pride, misunderstandings are engendered, prejudices and passions are aroused. Fear is the solid foundation upon which big armaments are reared.

Now fear is a very bad thing for individuals and for nations. Fear causes us to be nervous and suspicious. It calls forth our baser passions. It is destructive of moral standards and gives supremacy to the doctrine of necessity. It causes us to excuse falsehoods, reprisals and atrocities. Fear erects a barrier and hinders good will between peoples and nations.

LEAGUE OF NATIONS IMPERILED

Europe and the rest of the world are in desperate need of a League of Nations. Without a League modern civilization is doomed to collapse. There are differences of opinion as to the value of the existing League of Nations. One thing is certain, however, the safety, stability and prosperity of the peoples of the earth depend upon the functioning of an effective League of Nations. Friendly cooperation between nations is one of the great needs of the hour.

Big armaments are a primary obstacle in the pathway of the League of Nations. The success of a League depends upon the degree of confidence, good will and cooperation manifested by different peoples. Big armaments, promoting as they do, fear, suspicion, enmity and rivalry, strike a deadly blow at the very foundations of a League of Nations. General Bliss has well said: "Those are mistaken who may think that there can be an enduring and effective association of the nations for the maintenance of peace so long as those nations are armed to the teeth solely against each other. And those are mistaken who think that, so long as the present military system exists, there can be any peaceful international court of arbitration."

Big armaments are social waste. They divert the funds of public treasuries from constructive uses to destructive ends. The huge cost of big armaments is taken from an altogether inadequate national income and is a chief factor in the increased cost of living. The high cost of living, in turn, is a chief cause of unrest, discontent and industrial strife.

Big armaments intensify industrial problems also by promoting a false philosophy of life. Fear, suspicion, enmity, dependence upon violence and force—these are dangerous attitudes for individuals, classes and nations. Big armaments promote a philosophy which is certain to lead to violence and destruction in the industrial struggle.

There is another disturbing phase of this subject. Not

biblical instruction in the secular schools. It would seem, however, as if the church school might be revived for its great task. It is an agency right at hand. It has had a wonderful history. But it must stand for more in the minds of the children and in the minds of the parents. It needs a rebirth of dignity in the thought of all. It needs home co-operation. All this means that a good many good-natured but lazy people who confine their Christian activity to coming to church on Sunday morning will have to bounce out of their laziness and slippered ease and begin to serve somewhere. If the average church congregation would take its church school seriously and determine that conditions were going to be remedied, and then would personally attend and serve and make an earnest appeal for home co-operation and see that it is given, the average church school could be transformed into a new creature within a space of a few months.

MISCELLANEOUS

Question: Have you any suggestion as to ushering? A number of people replied but the suggestions were few. The few, however, that I quote are timely and important: "Get people forward." "Be sure about ventilation." "No seating to be done during numbers on the program." "Less talking in rear of church during opening service." The average congregation has not analyzed the fine points of ushering, but it is still susceptible to their failure when it is not done with ease and courtesy. The average church could well pay more attention to this vital part of its activity.

Question: What suggestion have you as to church music? The opening reply was canny: "To criticise the church choir is a delicate and dangerous job, and I forbear." Another said, "Leave it to the organist." Then came a broadside: "Get some new anthems." "Let the choir sing hymns rather than difficult anthems." "Strike a more cheerful, more joyous note." "At least one old, familiar hymn in each service." "Something devotional that all can understand." "More familiar songs." "More songs that all can join in." "Hope the soloist and tremulo will become extinct." "Have violin and 'cello obligatos." "Names of selections and composers printed in the bulletin." "If 'The Battle Hymn of the Republic' is ever sung again, use marching time and not a dirge."

In the sum of these suggestions there is food for thought. Apparently simple, understandable, reverential music sung in a devotional manner, along with familiar hymns heartily joined in by the congregation, is what the average congregation really wants. It is not longing for jazz or the opera—God be praised! One particularly pertinent reply I will give in full: "Choir music, especially the solo part, is apt to be more mechanical than spiritual; too much thought of the correct use of the voice rather than impressing the audience with the sentiment of the song. I think a choir should understand that the music may be a very important part of the devotional side of a service, and not merely a musical entertainment. A noted choir-master used to say that a soloist who impressed an audience with the voice rather than with the spirit of the song was a failure."

Question: What suggestion have you about the use of

the church plant? "The more use the better." "Complete the basement." "Use bowling alleys more." "Make all good use of it possible." "Have it a center for the children." "Always open." "Six days open, one day closed." These replies are significant in that the average congregation sees that the church plant should have more use for the capital invested than has been the custom among Protestant churches. We are all feeling our way in this direction. But some of the practical difficulties, such as competent oversight and the added expense for fuel and heat and janitor service, have to be taken into serious consideration.

Question: What do you think about a men's organization? One man judiciously said, "Debatable." Another wrote, "I do not see any method by which a men's organization can be made effective by any gathering on Sunday." Another, "Too many men's organizations already." Still another, "Most men have more organizations now than they can attend to." There were, however, some affirmations: "Think there should be one." "Absolutely indispensable." "Good if used for up-building of church." "Fine if organization can find a definite purpose and job." It is true that most of the men in our cities have more monthly, bi-weekly, and weekly meetings now than they really enjoy. There is some kind of club with its luncheon for every day in the week. For the church simply to provide another wheel in a busy man's life, unless the wheel by turning can produce something, is probably not worth while. And yet this curious fact which must often have been noticed and commented on by keen observers still stares us in the face, that long before these numerous clubs with their varying luncheons and dinners had come into existence the men of the Christian churches had been active in the same fashion. Such clubs as the Rotary, Kiwanis, Lions, Exchange, Chamber of Commerce, Retailers, Wholesalers, and the whole gamut, organized on a broader, wider scale are probably doing more for the community at large than any church club could hope to do. And yet is it not pathetic that the old mother who started so many worthwhile ideas in our civilization, and then has lived to see them increase and prosper, should so frequently be left bereft of masculine time and attention?

"O wad some power the giftie gie us
To see ourselves as ithers see us!"

Contributors to This Issue

PETER AINSLIE, minister Christian Temple, Baltimore; president Association for the Promotion of Christian Unity; author "If Not a United Church, What?"

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only do big armaments drain public treasuries, promote fear and hatred, hinder a League of Nations, intensify industrial problems and promote a false philosophy of life—big armaments are futile. Even victory by means of big armaments is tragic defeat. At this point there need be no doubt. We have the benefit of a generation of experience as a basis for our conclusion. In the recent war France, England, and their allies won an overwhelming victory over the Central Powers. So complete was the victory that the result was a dictated peace, not a negotiated peace. And yet the facts in the case are so clear that it is impossible to reach any other conclusion than that France and England lost the war. The gains of the victors are inconsequential as compared with their staggering losses. Victors and vanquished alike lost the war.

"THE FRUITS OF VICTORY"

The evidence in the case has been collected in a number of volumes, conspicuous among which are "The Fruits of Victory" by Norman Angell, and "The Defeat in the Victory" by George D. Herron. Meditation upon the facts set forth in these books will convince the reader that not only were Germany and Austria, France and England defeated, but that the whole world lost the war.

War is an arch enemy of humanity. Unless it is abolished, and abolished quickly, European civilization is doomed. Through painful experiences we have learned the realities of modern war. We know also that the next war will be far more costly, destructive and deadly than any past war. Every person above ten years of age who can read the English language should secure a copy of "The Next War" by Will Irwin. Blind indeed is the person who, after deliberating upon the array of facts set forth in this book, cannot see that the next world war will cause the downfall of modern civilization. War must go. The limitation of armaments is the first step in this direction.

Because of the imminent dangers with which we are confronted, the Washington conference is of extraordinary importance. The forces of militarism and imperialism in all of the countries are vigorously at work. These forces are exceedingly powerful. They will succeed in defeating the purpose of the Washington conference unless the plain peoples of the earth arouse themselves and give expression to their demand for an adequate limitation of armaments. The United States must take the lead in this matter. We are in a position of strategic importance. As the richest and most powerful of nations, we have it within our power to call a halt to this mad race of armaments.

A TIME FOR ACTION

This is the time for the churches to act. Each church in the nation should give voice to its corporate protest against big armaments. A mighty flood of resolutions of protest should roll down upon our President, members of Congress and the delegates to the Washington conference. In the columns of the secular and religious press, in personal conversation and private correspondence, in addresses and sermons, in every conceivable way, Christian people should unceasingly bear testimony against big armaments during these coming weeks. The millions of members of churches

should unite in solemn intercession that the delegates to the conference may be given needed wisdom and courage.

Throughout all of this endeavor, however, Christian people should remember that reduction or limitation of armaments is only the *first* step—not the last step—in the abolition of war. While the whole world is thinking and talking of reduction of armaments Christian people should take occasion to emphasize the obvious fact that war is the utter negation of the principles of Jesus and a barrier to the progress of the Kingdom of God. The time is ripe for a vigorous campaign to get individual Christians and churches to go on record as utterly repudiating war as a means of settling difficulties between nations. There is enormous value in putting oneself on record as having withdrawn one's sanction and support from war.

The limitation of armaments and the going on record as having withdrawn our sanction from war are negative steps and are insufficient to insure the abolition of war. An earnest search must be made for the root causes of war and a vigorous attempt made to remedy these conditions. Such a search will, of course, lead us into the realm of industry. Even a superficial search will reveal many accepted practices in modern industry which directly violate fundamental Christian principles and which are contributory factors to the outbreak of war. The task before Christian people is nothing less than the seeking of those fundamental changes in the spirit and structure of modern society which will make possible the establishment of a truly Christian social order.

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(Thomas Curtis Clark, Editor)

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The
**CHRISTIAN
CENTURY**

A Journal of Religion

The Commercial Motive

By Kirby Page

STEEL REPLIES TO
INTERCHURCH

By Alva W. Taylor

Christianity and the
New Light

By H. Hastings Rashdall

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The Commercial Motive

By Kirby Page

THE moral and spiritual well-being of the American people is increasingly being determined by the ideals and practices which prevail in commercial and industrial establishments. The influence of business is being felt in all phases of modern life. Lawyers, physicians, journalists, engineers, artists, musicians, statesmen, educators and clergymen are being vitally affected by current business standards. All along the line there is a steady trend toward the commercializing of life. It is, therefore, highly important that we understand clearly the nature and consequences of modern business policies. What are the guiding ethical principles of business today? What are the benefits and the human costs of modern industry? To what extent are current business ideals in accord with the principles of Jesus? What are the prospects for the future?

Present day business policies are an outgrowth of the philosophy which was dominant in the early days of the factory system. One of the chief elements of this philosophy was the doctrine of "enlightened self-interest." According to this theory, social progress can best be achieved by allowing each person to follow his own selfish interests. "It is curious to observe," said Archbishop Whately, "how through the wise and beneficent arrangement of providence men thus do the greatest service to the public when they are thinking of nothing but their own gain." In similar tone is the testimony of Adam Smith: "The individual in seeking his own gain is led by an invisible hand to promote the social good, although this was not part of his intention." A proverb current in the nineteenth century ran: "Greed is held in check by greed and the desire for gain sets limits to itself."

PASSING OF THE FRONTIERS

In 1856, Francis Bowen, professor of moral philosophy in Harvard College, wrote: "It is true that men are usually selfish in the pursuit of wealth . . . but society is a complex and delicate machine, the real author and governor of which is divine. Men are often his agents, who do his work and know it not. He turneth their selfishness to good, and ends which could not be accomplished by the greatest sagacity, the most enlightened and disinterested public spirit and the most strenuous exertions of human legislators and governors, are affected directly and incessantly, even through the ignorance, the wilfulness, and the avarice of men."

The early settlers in the United States were ardent believers in extreme individualism. Their natural surroundings tended to strengthen this belief. All about them was an abundance of fertile soil and boundless natural resources. Industry was in the handicraft stage, with a premium upon individual skill and initiative. Each person was more or less a law unto himself, his preservation and welfare depending largely upon his own efforts. The frontier in the United States has only recently passed and its influence is still felt in all phases of our national thought. Present day business is still under the sway of

extreme individualism. A large proportion of the people of this country probably agree with the statement that "the chief motive power in the development of civilization has been intelligent selfishness." A professor in a leading university recently declared that "the element of selfishness, therefore, so far from being a detriment, is an advantage and a help."

A significant phase of the present system is that the primary purpose of commercial and industrial activities is the making of profits, rather than the producing of goods and services which are needed by the community. In this respect business differs from the professions. Hospitals are not regarded primarily as a source of income for doctors; schools are not conducted chiefly for the benefit of teachers; courts do not exist mainly for the personal profit of judges; churches are not erected as a means of enriching ministers. This is not to say that business men render no service to the community and that professional men are never concerned as to their income. It is a question of priority of motive. With most physicians, teachers, judges and clergymen the service idea is dominant and personal profit is a secondary consideration. Whereas in business the making of personal profit usually takes precedence over service to the community.

PROFESSIONS AND BUSINESS

It is generally assumed that judges, teachers, ministers and certain other professional men will render their best public service without the necessity of large personal remuneration. With regard to business men the opposite assumption is usually held. It is said over and over again that without the prospect of large personal gain the initiative and efficiency of business men would be lacking. A recent writer expressed the opinion that "Napoleons of industry, commerce, and finance require a free hand, an unfettered career, and the possibility of immense prizes, to evoke the use of their talents. Withdraw this large personal initiative and these unlimited vistas of personal wealth and power and you paralyze economic progress." The current conception undoubtedly runs something like this: Man is inherently selfish; the only adequate incentive in business is the prospect of large personal rewards; it is utopian to talk of changing human nature to the extent that men will exert themselves in business from unselfish motives.

It is only fair to point out that there are many individual exceptions to the general rule, men who are engaged in business primarily as a means of serving their fellowmen. It is true also that there is considerable talk these days concerning "service in business." There are two groups of business men who are promoting the service idea in business. The first group regards business as a profession, with service to the community as the major objective and individual earnings as a secondary consideration. Far more numerous, however, are the members of the group which is interested in "service" as a means of increasing profits. In this connection, the late H. L. Gantt, one of

the leading industrial engineers of the country, once said: "The aim of our efficiency has not been to produce goods, but to harvest dollars. If we could harvest more dollars by producing few goods, we produced fewer goods. If it happened that we could harvest more dollars by producing more goods, we made an attempt to produce more goods, but the production of more goods was always secondary to the securing of dollars."

Since the making of money is the major objective in business, the selling price is usually determined by "what the traffic will bear," or by "what you can get." Every now and then, however, there is a public protest against certain "profiteers." This was especially true during and just after the war. The newspapers were filled with denunciations of "war profiteers." An enraged writer in a dignified publication as *The Forum*, in 1917 expressed himself in these vigorous words: "It is difficult to describe a war-hog in language that will not violate our postal laws. Probably the kindest description of him is this: He is an imitation civilized human being who hoards for higher prices, or greatly overcharges for necessities. . . . Only a piker and a tin horn sport and a cad and a hog—the hoggiest kind of a profiteering beast—would charge top prices for the very necessities of life." Another writer says: "The penalty for profiteering should be heavy fines and imprisonment for the guilty."

HUGE PROFITS

These writers fail to realize that profiteering is the cornerstone of modern business. Huge profits in American business are commonplace. Most of our great fortunes are due to extraordinary returns upon investments. In 1860 Mr. John D. Rockefeller invested \$700 in oil; in 1870 the Standard Oil Company was formed with a capital of one million dollars; by 1875 the cash resources of the company had risen to 13 millions; by 1882 to 45 millions, and by 1895 to over 150 millions, in addition to cash dividends of 118 millions. During the eleven years following the dissolution of the parent company in 1911, the various Standard Oil companies paid more than \$1,000,000,000 in cash dividends. In addition there were extraordinary stock dividends. "The largest stock dividend paid by any one of the companies was the distribution amounting to 2,900 per cent, declared by the Standard Oil Company of Indiana shortly after the dissolution was arranged in 1912. The second largest was 2,625 per cent, declared by the old Waters-Pierce Oil Company. Numerous distributions ranging from 33 1-3 per cent to 900 per cent have been declared since 1911."

Mr. Andrew Carnegie offered to sell his steel properties to Mr. Henry Frick and Mr. William Moore for \$158,000,000 and accepted an option of one million dollars at this price. When Messrs. Frick and Moore were unable to complete the deal Mr. Carnegie kept the million dollars which had been deposited as an option, and offered the same properties to Mr. Rockefeller for \$250,000,000, who regarded the price as too high. By a series of manipulations Mr. Carnegie then caused the formation of the United States Steel Corporation, and the amount he received for his holdings, according to Mr. John Moody, was "equivalent to a cash price of over \$447,000,000."

And so the story goes. Countless illustrations could be given of corporations, large and small, which have received high rates of returns on investments. It would, of course, be grossly untrue to say that all business men are earning high profits or even to say that high profits are normal in business. The truth is that while a relatively few business men grow rich, the number of commercial failures in the United States is above 10,000 each year, and multitudes of business men earn only modest profits.

The significant thing for our present purpose, however, is that the major objective of an overwhelming proportion of business men is high profits. Some achieve great success in this endeavor, some are only moderately successful and some fail. The point I desire to emphasize is that business is now regarded chiefly as a field from which individual wealth may be gained. Profit-making is the cornerstone of modern business.

INEVITABLE STRIFE

A major consequence of this situation is the inevitable kindling of strife and bitterness. This fact is becoming more and more apparent. So long as there was an abundance of free land, with the opportunity for expansion, the clash of interests was less evident. During the past few decades in the United States, however, free land has been exhausted, cheap land is rapidly passing and there is less and less opportunity for expansion. During these decades there has been an enormous increase in population. Industry has been increasingly concentrated into huge plants and factories. The old independence of the pioneer days, when each person was in large measure able to provide for his own wants, is rapidly passing. Men today are more and more dependent upon each other and their actions more seriously affect each other. In former days the struggle for existence was chiefly a struggle against nature, today it is primarily a struggle against other human beings.

One of the most significant results of the industrial struggle during the past fifty years has been the creation of a condition of vast inequality of wealth and income. This inequality is so extreme that it now constitutes one of the chief sources of bitterness and strife in modern life. The Federal Commission on Industrial Relations listed as the first cause of industrial unrest and strife "the unjust distribution of wealth and income." Prior to the civil war the inequality of wealth in the United States was not extreme. The number of great fortunes was limited. During the last half century, however, the gulf between the very rich and the very poor has been steadily widening, not that the poor have been getting poorer but that the number and size of great fortunes have increased enormously.

THE WEALTHY FEW

Some years ago Professor W. I. King, of the University of Wisconsin, on a basis of the figures for Massachusetts and Wisconsin, estimated that in the United States, "two per cent of the population owns sixty per cent of the wealth." Concerning the concentration of wealth, Professor James H. Tufts says: "In the United States, Great Britain, France and Germany the tendency to the accumulation of wealth in the hands of the few is so uniform as

to imply that this tendency is part of the system. The richest two per cent in all these countries own considerably more than half the wealth; the upper middle class, comprising eight per cent of the population, owns about one-third, leaving from one-thirtieth to one-eighteenth for the remaining four-fifths of the population."

A recent estimate by Mr. H. H. Klein, deputy commissioner of accounts of the city of New York, is as follows: "More than forty families in the United States have in excess of 100 million dollars each. More than 100 other families have in excess of 50 million dollars each. More than 300 other families have in excess of 20 million dollars each." On the other hand, there is an abundance of evidence to substantiate the findings of the official Federal Commission on Industrial Relations to the effect that "at least one-third and possibly one-half of the families of wage earners employed in manufacturing and mining earn in the course of the year less than enough to support them in anything like a comfortable and decent condition."

It is altogether futile to expect a cessation of bitterness and strife so long as such a vast inequality of wealth and income exists. That strife in industry is increasing is apparent even to the casual observer. The strife of today often assumes a different form from that of yesterday. The old cut-throat competition between individual business men has in many spheres been replaced by consolidation and cooperation. The business man of today is less able to act independently than he was a generation ago. This is even more true of the workers. Business men are uniting in great corporations and employers' associations, while workers are banding themselves together in trade unions and industrial unions. Strife in industry is increasingly becoming a struggle between groups or classes. The units in the struggle are larger and therefore the combat is much more destructive than ever before.

A WAR BASIS

At present industry is organized on a basis of warfare. Employer is arrayed in competition against employer, worker against worker, employers against workers, consumers against both employers and workers. It is assumed that the employer should seek the highest rate of profits, the worker the highest wages, and the consumer the lowest prices. So long as self-interest is the basis of industry—employer, worker and consumer, each for himself—strife and warfare are inevitable and irrepressible.

One of the most dangerous phases of self-interest in industry has been the part it has played in bringing about wars between nations. It is now generally recognized that the great war was caused chiefly by commercial rivalry between the great powers. Just now the commercial interests of the various nations are engaged in "the war after the war" for the markets and raw materials of the world. Many close observers are alarmed over the seeds for future wars which are now being sowed in various strategic centers of the earth. Competition between the business interests of the various countries is growing keener, while at the same time the peoples of the different lands are more and more interdependent. The same thing is happening throughout the world that has already happened in the United States. Free land is being exhausted,

and the natural resources and raw materials of the earth are being cornered. Many of the backward nations are rapidly being industrialized and it seems inevitable that commercial rivalry during the next few decades will be the keenest of all history.

It is obvious that this intense commercial struggle may result in further wars between nations. And it does not require a vivid imagination to foresee the consequences of another world war. The instruments of warfare are more and more deadly and destructive. Means are now at hand for obliterating whole cities and populations within a few hours. There is no question but that another war on anything like the scale of the last war will sound the death knell of modern civilization.

The great need of the hour is a cessation of strife. All our boasted wealth, wonderful inventions and incalculable mechanical power will prove to be an unstable foundation if we continue to dwell together in strife—individual against individual, class against class, nation against nation.

Mr. Page will contribute a further article entitled, "The Commercial Motive and the Mind of Christ."

Credo

By Arthur B. Rhinow

"DO you believe in him?" Fanatic fire
Burned within his eyes, impatient of the heretic.
His tone searched through my inmost soul.
He stood before me, robed and mitred grand,
And jewels like his eyes from caverns shone.
"I do believe," I answered fervently,
For once, I know, His garment wonderful
Had touched my soul, and I believed in Him.

"As what do you believe in Him?" he asked.
"Define your meaning, and declare yourself."
I bowed in shame, for I was ignorant,
And timidly I stammered like a child:
"I do not know; I just believe in Him."
And when I raised mine eyes, I was alone.
The great sanhedrin had rejected me.
And I was sad.

And I was glad, for I
Was free to live with Him as I believed.
And all along the narrow path of years
He walked with me, and I with Him, in sweet
Companionship, and in the valleys dark
His love was light and comfort to my soul.
Until His life was mine, and I was His,
Abiding in His power and peace.

Again
I stood before the judgment seat, and he
Of mitred power the searching question asked.
"What is He now to you?" And of his store
Suggested titles ancient and adored.
I faced them with the fearlessness of faith
And yet with loving kindness, learned of Him.
"No word or phrase of human language may
Define the mystic friendship of the soul;
Far more is He to me a thousand times
Than all your precious names could ever tell."

a more or less brilliant editor of a religious journal may quite successfully pipe-dream away his time in a fool's paradise as far as world affairs are concerned.

France's "most cynical interpreters" are the Boches. Did you expect them to view fairly any method of making them honor a certain "scrap of paper" known as the Versailles Treaty? Don't worry, Herr Editor, France has no idea of "crushing" Germany, but having had numerous demonstrations of that country's "honor" and "integrity," she is using the only method which Germany can comprehend—force—to ward off the next invasion of her territory as effectively as possible.

The allies, I am convinced, now see very clearly the awful folly of not having "pushed the war" to the "unconditional surrender" of Germany—not at the "gates of Berlin"—but in the throne room of the royal palace of that city. The next time this folly will not be repeated. The present action of France will cease when she has forced the Boche to honor his signature on the Versailles Treaty—not before.

Dreamer in Fool's Paradise, believe me, the prayers of "friends of peace and justice" are being answered now by a righteous God, and Germany will be held in leash until the hatred in her soul is replaced by at least a decent respect for the rights of the nations of the world.

The only "friends" of France who are being alienated by this perfectly just move of hers to force Germany to pay, are utterly selfish interests in England,—certain immoral U. S. politicians, unscrupulous American newspapers, and editors of religious journals having no more sense of international justice than Bryan has of evolution.

The "youth" of America, having for their spokesman no less a personage than the head of the American Legion, tell us that they are all set, ready to march again to crush the Prussianism which you pretend to hate. And the "romantic affection" of this country for her best friend among the nations of the world—France—has only just begun.

Of course what you say about brave Clemenceau—the grand old man of the Allied War Council—sounds perfectly natural coming from a Boche propagandist,—but, once again, let me ask, just exactly what is behind your Prussian sympathies.

The real "menace" of the world today is from men, whether religious editors or what not, who wield clever pens, and have some secret motive in calling black white.

I have seen the wonderful French people in their own country, at their best, as a traveler, many years before the great war. As a member of the A. E. F. I saw them for eighteen months, again at their best, in the thick of that awful struggle. Rich and poor and middle class, I had access to their houses and I assure you, Mein Herr, that the meanest French patriot, patiently laboring to rebuild his torn country today, by forcing Germany to honor the Versailles Treaty, towers head and shoulders, in his loyalty to justice and truth, above whatever religious editors, who for some mysterious reasons still wield that forever out-lawed weapon—Prussian propaganda.

Alpena, Mich.

WILLIAM E. HILL.

Monopolizing Religion

EDITOR THE CHRISTIAN CENTURY:

SIR: Your editorials produce in me an increasing gladness of soul. Probably the ability to understand and appreciate spiritual truth continues to develop in me, not being entirely inhibited by the advancing age of my body, but I feel quite sure that The Christian Century also progresses in its comprehension of spiritual realities.

That which calls forth this renewed expression of inward satisfaction is the editorial entitled "Monopolizing Religion" in the issue of Feb. 8, which I have studied carefully, having given it three readings. The conclusion which you reach in your argument, based on an array of facts assembled in your survey of the field of denominational religion, is to me particularly significant of a clear and righteous judgment.

"There is no place for denominational religion in a democratic society. Religion must pass under a different sponsorship. Our sects are assuming to do what they cannot do, and what they are conspicuously failing to do. They must surrender their charter of religion to the true church itself which shall represent all ranks and titles of society, all walks and ways of it, all agencies and institutions of it."

This conclusion is revolutionary in its character, but unless this course is taken, the attempt to bring the religious life of mankind to a higher degree of spiritual attainment will end in failure.

Bergholz, Ohio.

F. M. CUMMINGS.

What, Then, Does Congregationalism Stand For?

EDITOR THE CHRISTIAN CENTURY:

SIR: I have just been reading your editorial on "Hunting for a Plea" and I admit there is some truth in it, but I am not able to accept it in its entirety. Do we not stand for something? Some of my Sunday school children said, "Other children know what their church stands for, but we do not know what our church stands for." I have tried to meet their need by taking three classes in the Sunday school through a course of lessons on "Studies in Congregationalism" and I have found a most remarkable interest and a clarifying of the whole situation. Am I wrong in believing that we as Congregationalists have nothing to contribute to the church universal? There is no sectarian spirit in these studies, simply a desire to understand the church to which these children are expected to give their allegiance, as one corps in the increasingly united church of Jesus Christ.

Natick, Mass.

ARTHUR W. ACKERMAN.

Where Jesus Found God

EDITOR THE CHRISTIAN CENTURY:

SIR: The poem (?) by C. R. Piety (January 4) is in a somewhat popular vein. Taken at its face value, the weather alone would show that the world was made by the god of haphazard. Jesus looked for God at a point more advanced in the creative order. He found the Father perhaps in his mother—surely in his own soul. This is the natural place to look for it. One may poke around among the roots of things and find little meaning, but at the top—the fruit-bearing point—there is revelation. The personality of Jesus was so vivid and creative that the personal background of creation was probably the one self-evident fact. Having lost himself in the creative enterprise, he became God-conscious, as most of us are not. He became so much more practical and sane and efficient in living that we wisely lean on him—rather than ourselves—and realize ourselves in knowing him.

Park Ridge, N. J.

F. D. EGGLESTON.

Contributors to This Issue

KIRBY PAGE, author "The Sword or the Cross", "Something More", editor numerous volumes on economic and industrial subjects; associated with Dr. Sherwood Eddy in world travels; a leader in the Fellowship for a Christian Social Order.

ALVA W. TAYLOR, member editorial staff of The Christian Century; member of the Interchurch commission to investigate the steel strike of 1919, and joint editor of its report.

H. HASTINGS RASHDALL, dean of Carlisle; one of Britain's most authoritative theologians.

ROGER S. GREENE, director of the China Medical board; he was for a period of years America's consul and later consul general at many of the larger cities in Japan, China and Manchuria.

temperance situation. Everyone knows that an aroused church brought about, first local option, and later national prohibition. The life of the church was being handicapped by the saloon. The two institutions were diametrically opposed. One stood for God, the other for the devil; one stood for law, the other for outrages; one stood for the home, the other for the breaking-up of that sacred institution; one saved men, the other damned men. The country could not endure half-sober and half-drunk. Ten thousand pulpits cried out against the saloon; the Anti-saloon League derived almost all its financial support from the churches; the battle was joined and the church won. How did we win? By seeing to it that the right men were elected to office. That was pure politics and it was absolutely right.

The first business of the church, the peculiar job of the church, is to win men for God; that is a spiritual affair. The church must create good homes where children are reared in a spiritual atmosphere; the church must maintain schools where the Bible is taught and where Jesus comes to be loved; the church must follow up these educational processes by actually leading the youth of the land to fully and freely accept Jesus as Lord. This is all fundamental and imperative. If the church does not do this work it will forever remain undone. No other institution can or will attempt to do it. This is rendering unto God the things that are God's. To preach the gospel, to teach the children in religious things, to convert men, to seek to keep them in the right paths, to rebuke sin, to lift up spiritual ideals—all this is rendering unto God the things that are God's. But that is only half the work!

A child is born in a home; as he grows his parents watch most carefully over his associates and companions. They not only start him; they keep him. They are responsible for his development. It is not enough to convert a man in a church; we are responsible for the society in which he is compelled to live. The church must not only preach ideals, it must cry to have those ideals made actual in everyday life. Society must be reformed. This often involves fighting and misunderstanding. It is hard work; many shrink from it; but it must be done. To be inactive politically means to lose all that we have gained.

Take this same temperance problem; the situation is now most dangerous. Only yesterday I sat in a club with a group of representative men. "That Volstead law should either be enforced or modified," said one. "In other words," said another, "you stand for modification." "Yes, I do," said the first speaker. "I think a man should be able to buy a glass of beer or of wine if he wants it." "Then you are willing for the old-time saloon to come back, with all its evils?" And then the fight was on; one side contending for beers and light wines (always light wines, never heavy wines!) and the other side insisting that any modification would mean the return, eventually, of the whole nefarious business, saloons and all. Must the church be idle and indifferent in such a day?

But, you say, no preacher can talk about politics in his pulpit without offending one of the old parties. In these days, fortunately, people stand for the best man, regardless of party affiliation. The church should only take a stand upon clear-cut moral matters, but where such things are involved preacher and laymen should work to get people registered and out to vote. The stock of such a preacher will rise in the community. People will regard him as a moral leader, who has no fear. Only let him be intelligent, for a mistake here is bad, very bad indeed.

There are those who compromise all this by saying that the business of the church is to preach the gospel, to declare the deep, moral principles of the Bible and then to allow the individual members to go out to put into action what they have learned in the church. That sounds good—and safe. It is so safe as to be timorous and therefore contemptible. Such counsel is of the pussyfoot variety; it deserves the contempt which the intelligent citizen gives it. It is just such advice that has caused so many Christian citizens not to register at all. No, the church must render unto Caesar the things that are Caesar's. This means that Christians must pay their taxes without any side-step-

ping and that Christians must register and vote in a clear-cut moral way, endorsing and supporting the best man in every case where a moral issue is involved. We want brave preachers and not mollicoddles; we want church members, men and women now, who do not hesitate to work for the right men in office, men who will register our wills in the causes of law, order and decency. Caesar has his rights. Religion that goes straight up and has no lateral thrust is of little worth.

JOHN R. EWERS.

CORRESPONDENCE

Religion Without God

EDITOR THE CHRISTIAN CENTURY:

SIR: In his stimulating armistice day sermon Dr. Fosdick seems to me to set up an artificial and mischievous issue for the church. The "fundamental battle which all believers wage with unbelievers" he implies is between those who believe in "the living and eternal God" and those who do not. But as Dr. Durant Drake points out in his "Problems of Religion," a definition of religion that involves a belief in God would exclude one of the greatest of the world's religions, Buddhism, and it would exclude a growing number of fine spirited agnostics. The real conflict is not between different cosmologies. It is between those who live a narrow selfish life, and those who recognize what John Dewey calls in his latest book, the "infinite relationships of man with his fellow." For the church to quarrel with the man who is devoted to promoting the common life, even though he cannot accept the conception of God, is as futile as for it to make an issue over baptism.

As for Sill's remark about agnosticism taking the shine out of one's existence, it should be understood simply in the interest of facts, that that sort of an experience is rare and is not normal. It may perhaps be the temporary result of the sudden breaking of traditional beliefs. But the modern science of ethics points out that man is sustained by his social relationships. The knowledge that he is embarked on a great adventure, that he is on his own, that it is up to him to cooperate with his fellows in making a better world, certainly has proved a stimulant to many. Incidentally, the problem of evil in a world of an omnipotent God has proved a heavy burden on many souls from Epicurus down through J. S. Mill, Darwin, Huxley, Winwood Reade, Mark Twain, H. G. Wells. Whether there is a solution to the problem or not, many persons have felt the solutions presented were inadequate. To them the abandonment of the conception of God has brought a great sense of relief. The bitterness that follows personal experience with the problem of evil may disappear with the feeling that there is no God responsible for it, like the Mysterious Stranger of Mark Twain, who crushes for his pleasure the images into which he has breathed the breath of life. Dr. Fosdick will find many for whom agnosticism has brought a shine into existence.

It seems to me worth while for liberal ministers to realize the essential issues and not to exploit inessential ones, and to recognize the facts in connection with various beliefs, whatever may be thought of the validity of these beliefs.

Lawrence, Kansas

R. E. EDGERTON.

It Seems That the War Is Not Yet Over

EDITOR THE CHRISTIAN CENTURY:

SIR: Your editorial of January 25, entitled "Ally Has Now Become Menace," prompts me to ask, just exactly what is behind the tremendously keen sympathy which you seem to have for the Hun? Is the "thing" which prompted you to father so un-American a statement, ancestral or material? Thomas Edison, not long ago, expressed a view on religion which was about as ridiculous as Darwin's criticism of a Mozart mass would have been. And so, by this editorial you demonstrate that

to be two important implications of our belief in the Holy Spirit. The Christian believes, not in spirit, but in holy spirit; and what do we mean by holy spirit? We mean surely the spirit of truth and goodness. It is surely as necessary now as it was in St. Paul's day that we should try the spirits, whether they indeed be holy spirits or not. It is not the case that every one who feels to be inspired is really inspired, that every one who feels lifted out of his individuality is lifted out by the Spirit of God. If the spirit is holy spirit it will be most clearly present in the highest ranges of mental life and not in the lowest. We shall find it most certainly where conscience, devotion, truth, righteousness, and beauty are found.

The second implication seems to me to be this. One who believes in holy spirit must surely believe that there is a deeper insight possible for man than has ever yet been achieved. If we will trust to the spirit of truth and righteousness we shall be carried on to new insight into God and His world. The people called modernists, I sup-

pose, are the people who do believe in the doctrine of the Holy Spirit, who have sufficient faith to hold that truth and insight cannot in the long run lead them away from the mind of Christ; and they feel that new knowledge is not to be grudgingly reckoned with as something which is to be somehow fitted into our traditional creeds, but something which is to be eagerly welcomed, because if it is true it is the teaching of the divine spirit. Those who are learning are just the people who are liable to make mistakes. We learn partly by making mistakes. Modernists who trust in the leading of the holy spirit of truth and righteousness will doubtless make many mistakes, but the need of the present is surely that we should not be anxious to point out what seem to be the mistakes of our brothers, but should all, each of us, whatever our attitude towards the Christian faith may be, whatever our party in the church, that we should all be prepared to say in sincerity: Peace be with all those who love the Lord Jesus and are striving to walk in the spirit of truth and righteousness.

The Commercial Motive and the Mind of Christ

By Kirby Page

MODERN business is based on self-interest. The chief incentive of the vast majority of business men is the desire for private gain or personal power. It is generally assumed that their initiative and efficiency would be destroyed if the possibility of large financial rewards were removed. In this regard business men are supposed to be different from judges, nurses, teachers, ministers and missionaries. Self-interest as the basis of modern business receives the approval of many Christian people—laymen and clergy. One of the best known religious leaders in the United States recently declared: "If exceptionally able business men were not permitted to retain the surplus in question, they would not exert themselves sufficiently to produce it."

While business men are often excused for being selfish in the gaining of wealth, they are exhorted by churchmen to be unselfish in the spending of money. It is true, however, that if a Christian business man gives one-tenth or one-half of his income to the work of the Lord, he is rarely condemned by his minister or fellow-churchmen for living in luxury and ease. It is assumed that he is entitled to a higher standard of life than would be regarded as appropriate for a minister or missionary. In this land of ours where one-half of all the heads of families are unable to earn an annual income of \$1,500 and where one family in ten is living in poverty or on the border of destitution—to say nothing of a world in which hundreds of millions of sons and daughters of a common Father are denied even the bare necessities of decent living—it is not usually regarded as a cause for reproach that thousands of Christian

families should spend far beyond \$10,000 per year upon themselves. Indeed, multitudes of these very people are serving as influential officers in the various churches.

It would, of course, be grossly untrue to say that all Christian business men are dominated by their desire for personal gain or are living in luxury. Many business men are unselfishly devoting their time and energy in serving their fellows and are living the same sacrificial life which is expected of the missionary. It is to be feared, however, that such men are relatively rare. It seems unquestionable that the vast proportion of business men are dominated by self-interest. It should be remembered, moreover, that the United States is nominally a Christian nation, with more than 42,000,000 communicants of the various churches. It would seem, therefore, that the spirit and teaching of Jesus would be the proper standard for testing business practices.

THE MIND OF JESUS

If we consider first the actions of Jesus, we find that his whole public career was one of unselfish service on behalf of others. His days were spent in ministering to the needs of the people—physical, mental and spiritual. He said of himself that he "came not to be ministered unto, but to minister." His own comfort and welfare were subordinated to his concern for others. Self-interest played no part in the choices of Jesus.

An examination of the teachings of Jesus reveals clearly that he expected his followers to be guided by the same principles which dominated him. "Follow me" is his sum-

mons. It was not to a life of ease and self-indulgence that Jesus called men. Just as he foresaw his own crucifixion, he warned his disciples that they would be persecuted. "Behold, I send you forth as sheep in the midst of wolves . . . They will deliver you up to councils, and in their synagogues they will scourge you . . . A disciple is not above his teacher, nor a servant above his Lord . . . Be not afraid of them that kill the body."

AGAINST SELF-SEEKING

Jesus often warned his followers against self-seeking and anxiety for material possessions. "And he said unto them, take heed, and keep yourselves from all covetousness; for a man's life consisteth not in the abundance of the things which he possesseth . . . Lay not up for yourself treasures upon the earth where moth and rust consume, and where thieves break through and steal . . . Verily I say unto you, it is hard for a rich man to enter the kingdom of heaven . . . No man can serve two masters: for either he will hate the one, and love the other, or else he will hold to one, and despise the other. Ye cannot serve God and mammon. Therefore I say unto you, Be not anxious for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on . . . your heavenly Father knoweth that ye have need of all these things. But seek ye first his kingdom and his righteousness and all these things shall be added unto you."

Just as Jesus subordinated his own personal comfort to the higher task of serving his fellows, so he taught the supremacy of love and service. "Thou shalt love the Lord thy God with all thy heart . . . Thou shalt love thy neighbor as thyself . . . Love your enemies, do good to them that hate you, bless them that curse you, pray for them that despitefully use you . . . Ye know that the rulers of the Gentiles lord it over them, and their great ones exercise authority over them. Not so shall it be among you; but whosoever would become great among you shall be your servant."

Just as the cross is the culmination of Jesus' life of self-sacrifice, he calls his followers to this same life of self-denial. "If any man would come after me, let him deny himself, and take up his cross, and follow me. For whosoever would save his life shall lose it; and whosoever shall lose his life for my sake, and the gospel's shall save it. For what doth it profit a man, to gain the whole world, and forfeit his life?" A study of the record would seem to make it impossible to reach any other conclusion than that loyalty to Jesus means a life of self-denial for his followers. Selfish ambitions are absolutely incompatible with the spirit of Jesus.

DUAL STANDARDS

Thus we find a strange contradiction in the United States today. A large proportion of the population are professed followers of a Master who lived and taught a life of self-denial and service for the common good, while the vast majority of these same followers defend and practice business policies based upon self-interest. They profess to

believe in self-sacrifice, while in business they are governed by self-interest. This is only another illustration of the divorce between religion and conduct. Throughout the centuries men have sought to be religious in sections—in special phases of their lives and on special days. Certain lines of activity have been regarded as beyond the realm of religion.

A conspicuous illustration of this divorce between religion and life is found in the conception of the state which has prevailed for many centuries. For several hundred years the belief has prevailed that nations are not to be expected to follow Christian ethics in their dealings with each other. Four hundred years ago, Machiavelli, himself a devout believer in the Christian religion, taught that Christian principles are not applicable in dealings between nations. He boldly proclaimed a doctrine of violence and treachery between nations. John Morley in his *Romanes* lecture said of Machiavelli: "The fundamental principle from which he silently started, without any doubt or misgiving as to its soundness, was that the application of moral standards to this business, is as little to the point as it would be in the navigation of a ship."

GREATEST CATASTROPHE IN HISTORY

The present generation has witnessed the greatest catastrophe in history as a result of the divorce of Christian principles from international relations. In Germany this separation seems to have been most complete. For decades prior to the Great War it was taught in Germany that the state is supreme and is bound by no morals save necessity. "In short," said the chancellor of a leading university, "the entire chapter of the duties of love, which is the chief doctrine of the moral law, has no application to the conduct of the state. A nation depends, not upon the love of other, but upon the love of self." In the same tone is the testimony of a prominent religious leader: "Hence we do not consult Jesus when we are concerned with things which belong to the domain of the construction of the state and of political economy."

In like manner there has been a divorce between Christian principles and modern business. A dual standard has been erected for the Christian man in business. As an individual he is expected to be unselfish and sacrificial, while in his commercial relations he is expected to follow the law of self-interest. It seems unquestionable that the vast majority of business men, including many of those who are professed Christians, are making little or no effort to conduct their business on a basis of Jesus' gospel of love and self-denial. They regard even the talk of such an application of Christian principles as visionary and utopian.

The ultimate result of this divorce between religion and business is as certain to be disastrous as has been the divorce between religion and international relations. Seventy years ago the great preacher, Robertson of Brighton, uttered a solemn warning: "Brethren, that which is built on selfishness cannot stand. The system of personal interest must be shivered into stone. Therefore, we who have observed the ways of God in the past, are waiting

in quiet but awful expectation until he shall confound this system as he has confounded those which have gone before. And it may be effected by convulsions more terrible and more bloody than the world has yet seen."

Many similar warnings are being sounded today. In a recent issue of the *Yale Review*, John Galsworthy said: "If we begin again these crazy competitions, without regard for beauty or the dignity of human life, we shall live to see ten million perish for every million perished in this war." Professor Santayana recently expressed the opinion that "civilization is perhaps approaching one of those long winters that overtakes it from time to time." Professor L. T. Hobhouse recently said: "The question of the survival of civilization, month by month becomes more doubtful and more urgent."

Some months ago a group of eminent English leaders, including Dr. L. P. Jacks, editor of the *Hibbert Journal*; Dr. A. E. Garvie and Dr. W. B. Selbie, issued a manifesto, in which this note was sounded: "Civilization itself seems to be on the wane . . . the nations are filled with distrust and antipathy for each other, the classes have rarely been so antagonistic, while the relation of individual to individual has seldom been so frankly selfish. . . . It is becoming increasingly evident that the world has taken the wrong turn, which if persisted in, may lead to the destruction of civilization."

Self-interest as a basis of modern business has stimulated the exploitation of the natural resources of the earth and the accumulation of greater riches than were possessed by any previous generation. But it has also been the chief cause of the strife and warfare which is now destroying the efficiency of industry and threatening the very existence of civilization itself. Only the blind can fail to see that a continuation of widespread strife will lead to certain disaster. And yet there has always been a tendency for men to be unconscious of impending danger. The out-

break of war in 1914 came as a startling surprise to practically the whole of Europe and no man foresaw the extent and duration of the holocaust. The question once asked of his hearers by Jesus is appropriate for the people of this generation: "Can ye not discern the signs of the times?"

A CRITICAL SITUATION

That the existing situation is critical is obvious. The way out is not so evident. The present writer has no panacea which will cure all our ills. Our diseases are deep rooted and surface remedies are wholly inadequate. Even an outline of the various solutions which are now being proposed require many pages. The purpose of the present article has been to lay bare in some measure the nature of our difficulty and to stimulate others to join in the search for and application of adequate solutions.

In conclusion, the present writer desires to offer five suggestions which he believes should be included in the program of every person who is eager to have a share in raising the standard of business ethics:

1. He should take Jesus seriously, accepting his principles as the standard by which all phases of life are to be tested.
2. He should seek diligently to ascertain the actual facts concerning industrial problems, rather than to depend upon biased propaganda, and should endeavor to keep an open mind in the evaluation of proposed solutions.
3. He should regard business as a profession, a means of helping his fellowmen to enjoy more abundant life, rather than primarily as a source of personal profit.
4. He should avoid luxury and ease, choosing rather a life of simplicity and unselfish service.
5. He should withdraw his sanction from the doctrine of self-interest and should seek in every possible way to substitute fellowship and cooperation for selfishness and strife in modern business.

The Moral Causes of a Divided Church

By John Wright Buckham

IN searching for the causes of whatever in human relations is not as it should be, one is pretty sure to come at last to a moral root. Something has gone wrong morally. There may be many conspiring causes, many respects in which untoward circumstances have lent themselves to create situations in which trouble and misunderstanding and division seem bound to have arisen; yet, when all has been said, it usually appears that the chief cause of wrong situations has been moral. That is the fatal factor.

It is not otherwise in the disruption of the Christian church. From one point of view it seems to have been almost inevitable. When one considers all the difficulties

the church had to meet, all the diversities and weaknesses of human nature to be overcome, all the adaptations to be made, was not division unavoidable? It might seem so. The rocks in the channel were many. Yet they might have been passed successfully. The church, had she had a sufficient portion of the mind of Christ, might have provided for diversity in unity and avoided dissension and division. Had she been true to her high calling and to the spirit of Jesus, all would have been well. But she failed to measure up to that ideal, and the consequences are before us. Yet we must not judge her too harshly as we search for the "roots of bitterness" (the phrase exactly fits the case) which, springing up, caused the loss of that

spirit of love and unity in which the early church began its career.

I

One of the earliest causes of strife, and a persistent root of bitterness is what we may call excessive intellectualism. Very early, very naturally, and very rightly, arose the tendency to interpret Christian experience intellectually. So far from being in itself divisive, this was essential to unity. Truth needs to be defined in order to meet attack and misinterpretation. The instinct for a theology was a right one. It produced, in the effort to meet error, the apostles' creed or Roman Symbol, which has been of great service to the church universal. It constructed the great doctrinal treatises. But unfortunately this normal impulse passed over into an abnormal stage in which it generated controversy, strife, and at length division. The story is familiar. It reached its climax in the great Christological controversy, beginning about the year 300 and lasting for over three hundred years. One of its fruits, was the Arian schism. Another was the condemnation of Nestorius by the council of Ephesus in 431 and the formation of the Nestorian church. In spite of the repeated efforts of Rome to absorb it, this ancient church remains isolate to this day. The separation of the eastern and western churches, while it was chiefly due to other causes, was in part also due to this. The course of Protestantism is lined with the wreckage it has produced.

What was there wrong in all this? Not the desire to interpret and defend Christian truth. Not the effort to reach a universal doctrinal consensus. *The wrong lay in putting the doctrinal interest above the spiritual.* That was something more than a mistake. It was a moral defect, a practical disloyalty. It not only violated the teachings of Christ; it did despite to his spirit. It is singular that the leaders in these great controversies,—earnest men and true disciples of Christ,—did not recognize this. Doubtless the blindness was due in part to an honest zeal for the truth, yet that does not excuse so serious a moral defection.

It does not, however, become us to condemn these controversialists, for their spirit has continued to our own day. But shall not one contend for his convictions? Yes; but to contend for one's convictions is one thing and to contend for one's theories about his convictions is quite another. When Christians were hailed before the magistrate and commanded to renounce the name of Jesus and refused, they stood up for their convictions. When later they called synods and councils and tried to drive out those who disagreed with them, they fought for their theories. And Christ was crucified afresh.

II

A second cause of division has been moral corruption and spiritual lethargy in the church. The representatives of the church have again and again become either immoral or unspiritual, or both—for the two usually go together. When this occurs, those who care for spiritual life and freedom must either rise in revolt or withdraw in despair. With no desire to form a new church, they may be forced to do so, for the sake of purity and prevalence of the

gospel. This was the case at the time of the reformation. A time-serving Catholic hierarchy made separation a natural step if not a necessity. The action not only brought release and opportunity to the Protestants, but purification to the Roman Catholics. This is not saying that final disruption might not possibly have been avoided; it is saying that the primary cause of the separation was moral. The blame for a divided western Christendom rests chiefly, not upon the schismatics, but upon those whose corruption had brought the church into a state in which division became a moral measure.

The same cause, with others, led to the rise of Puritanism, of Quakerism and of Methodism. In the case of Quakerism and notably of Methodism it was not so much moral corruption as spiritual lethargy that caused the split. John Wesley had no desire to form a new sect. If the English clergy had been awake to the meaning of this visitation of the spirit, separation would never have occurred. It was the fault not of Wesley and his followers, that a new church was formed, but of a national church at that time too blind and too rigid to give the gospel free course. Despising prophesyings and quenching the spirit, it invited schism and loss.

It is far from the truth to assert that it is those alone who have left the main body and gone out to form a new one that have caused the schisms in the church. Quite as frequently the static bodies who have refused liberty of thought and activity have been the real authors of schism. There is a duty that is greater even than that of keeping peace. It is that of fealty to truth, loyalty to light. More than once it has been the "come-outer" who has saved the church from the state of decay in which unity is a mere mockery. If, as Tennyson sings,

"He is the true conservative who lops the moldered branch away,"

he is also a true conservative who nurses the fresh outcroppings of truth and life.

There have been a number of other separations from the parent church, similarly justified, if not demanded. The late Dr. George Lorimer of Boston, the eminent Baptist pastor, in his Lowell lectures, "Christianity in the Nineteenth Century," said of the Universalists: "How could the Universalists have acted otherwise than they have? They were compelled either to remain silent and hide their convictions, or to create for themselves a free arena where these could be openly advocated." If this is true of the Universalists it is true of others also.

III

A third root of bitterness and cause of disunion has been the spirit of domination, growing out of the love of power. In spite of Jesus' warning word, "So it shall not be among you," so it has been. The "power of the keys" has made the church, of whatever sect, too much of a jailer, and too little of an opener, of the kingdom of heaven. When the Roman pontiff assumed the throne of the Caesars as the vice-regent of Christ, there could not have been a more spectacular parody of the faith of the humble Nazarene. The history of the church is full of the deadly effects of the dominating spirit. Of the lengths

body, soul, will, intelligence, but impersonal. The personality of Jesus was that of the eternal and consubstantial son. Being somewhat of a heretic myself, I do not accept this theology, but the fathers, being realists, could. Jesus became man, not a man.

Again the question comes up: if one must from conviction preach against the theology of the Nicene creed, why not do so in one of several churches not committed to it? Really, to say the least, it is fairer to do so.

I have faith to believe you will print this letter; but if my faith proves groundless I shall have to try the Watchman-Examiner.

First Unitarian Church,
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EDMUND BOOTH YOUNG.

THE SUNDAY SCHOOL

Jesus' Temptations and Ours

I DO not wish to treat this lesson in the conventional way—anyone can do that; I wish to get at the heart of this most significant moment in Jesus' life and connect the lesson vitally with our own lives. Here we are dealing with the temptation at the n'th power. Jesus was tempted in all points like as we are. Notice he was tempted in all points—yet without sin. It is the sinlessness of Jesus, combined with his full-orbed character that convinces me of his divinity. What other man in all the history of the world could stand up before those who knew him best and say, "Who of you convicteth me of sin?" Recently I have carefully gone over the lives of Buddha, Confucius, Mohammed and Moses. Sin stained every life. Each founded a great religion but each man was far from perfect in morals. Buddha left his wife and baby and ran away to find the true life by renunciation. Later he changed his way and sought by kindness and simplicity to show the right way, but he did not claim to be perfect nor would any follower say that he was. Confucius had domestic trouble and put away his wife. He made beautiful rules but could not live up to them. He has recently been deified by royal edict, but he was only a poor, sinful man. Mohammed had several wives, one only fifteen years of age. He wrote the Koran and had many noble virtues, but he murdered his enemies and his latter years were corrupt morally. Moses stands as a leader in three great religions. He is an outstanding character, like his monument done by Michelangelo, but Moses has his faults. His temper ran away with him; a sense of superiority took possession of him; he was a sinful man. Socrates was a great soul, but there are parts of his dialogues that we would not want our young sons to read and accept. There was no place for Jesus in the Pantheon at Rome, yes, there was a niche for him, but the Christians would not allow him to be put on a par with gods and men. Jesus was greater than all. He is greater than all. On the one side he was sinless, though tempted; on the other side, he was full-orbed and fully developed. He was no anaemic soul who could not feel temptation; he took the full brunt of the blow, but bowed not. The sensitive harp of his perfect nature was swept in every tone, but he held true. Therefore he stands supreme and becomes the only Saviour of men. He knows us, he knows just what we suffer, his sympathy is complete and has no gap, but he was sinless.

His ministry opened by a bombardment of temptations. Alone in the desert he battled with his life program. He would not yield to any bodily temptation; he would not put God to unwise tests nor depend upon wonder-works to prove his worth; he would not compromise with evil in order to win more easily and quickly, but he would take the long, sure road of sacrifice and service, the way of suffering love. The tempter left him only for a season. Do you think he felt no temptation when the crown was offered him, or when the insulting soldiers in Pilate's hall and the malicious Jews, without on the pavement, treated him with the utmost injustice?

And now we come to the agony in the garden. It is hard to

comprehend in its fullness. Surely physical suffering, alone, could not have caused it. Too many soldiers in the late war went singing to death; we cannot say that impending physical death was the sole cause of Jesus' agony. No young man, thirty-three years of age, can face death calmly, but when a great cause is at stake, he can rise above himself and meet the emergency with a smile upon his white lips. Young Christians did that very thing in Rome in honor of their Lord in the fierce days of the persecutions, yes, even delicate maidens faced death with resolution. It was something deeper than this. Only one with the sensitive soul of Jesus could comprehend the awful agony of being betrayed and crucified by the very people one came to save. Such base, coarse, brutal ingratitude—think of the ingratitude of that! Deeper than all was the sin of humanity at large, what a load that laid upon his heart. This sin was but representative of all sin in all ages, those gone, those to come. His sinless soul carried all that load in the garden. There is a mystery here too deep for us to fathom. Human psychology cannot tell us what transpired in the mind of Jesus in Gethsemane. We only know that so great was the burden, so severe the torture, so desperate the strain that his perspiration became like drops of blood. The glorious end of the struggle was his quiet word: "*Not my will but thine be done.*" And an angel came and ministered unto him.

That was the outcome of our Master's temptations; what will be the result of ours? Sometimes the best thing one can do is to lay a book in your hand. Out in Estes Park, Colorado, one summer, I read a little book, a mere monograph, by Robert E. Speer on: "How to Deal With Temptation." By all means read this book before you teach this lesson. It is packed with the wisest and most inspiring suggestions. We must spot out temptations. Take a pen and write down your peculiar temptation. You ought to know where the evil one will attack and be ready for him. Have the courage to face your weakest situation, your strongest enemy. Then smite that sin, smite to kill. "You have not resisted unto blood, striving against sin." What feeble resistance we make; what a poor fight we put up! Avoid temptation. This is not cowardice. It is folly to pray: "Lead us not into temptation," and then put on your hat and go out to look for it. The wise person will keep out of the reach of temptation as much as possible, but when brought face to face with it, such an one will fight as for one's very life. The book closes with a wonderful story, a synopsis of Howard Pyle's book, "Men of Iron." An English youth, fighting in armor for his father's honor, fighting with a crafty old earl. Thrice driving the earl back against the barriers, thrice having his life in his hand, thrice freeing him to fight on. In the moment of victory, diverting his eye for a second, the earl smashes him to the earth. The sword swishes in the air, the armor fills with blood. The boy grasps the earl's sword in his mailed hands and is yanked to his knees; he reaches up for the great mace, he grasps it, he batters at the front of the earl's helmet, he sees his enemy's face go ashen and the eyes close in death. The boy turns to walk off the field but falls in a mist. But he recovers and lives to see his father restored, his enemy being slain. Well, it leaves you ready to battle to a finish with your sin, and in that temper let us close the lesson.

JOHN R. EWERS.

Contributors to This Issue

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*Lesson for March 11, "Jesus in Gethsemane." Scripture, Luke 22:39-45; 47-48; 54.

NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

Prize for Hymn Tune

The Hymn Society, an organization of hymn writers, composers, and hymn book editors, having its headquarters in New York City, has offered a prize of fifty dollars for the best hymn tune to be composed before April 8, 1923, for the Harvard Prize Hymn of Harry Webb Farrington. The contest judges are: Dr. Milton S. Littlefield, Professor H. Augustine Smith, Dr. Clarence Dickinson, Augustus S. Newman and Professor Waldo S. Pratt. The hymn is entitled "Our Christ":

I know not how that Bethlehem's Babe
Could in the God-head be:

I only know the Manger Child
Has brought God's life to me.

I know not how that Calvary's cross
A world from sin could free;
I only know its matchless love
Has brought God's love to me.

I know not how that Joseph's tomb
Could solve death's mystery:
I only know a living Christ,
Our immortality.

Original tunes to this hymn may be submitted, with return postage, to the chairman of the committee of judges, Dr. Milton S. Littlefield, Corona, L. I., N. Y., any time before April 8, on which date the contest will close. The name and address of the composer should be in a sealed envelope attached to the manuscript, but should not appear on the manuscript.

Baptists Get Five Hundred Thousand From Indian

The oil lands of Oklahoma have made some Indians fabulously wealthy. One of the most wealthy is Jackson Burnett, a full-blooded Creek Indian, whose fortune consists of his allotment in the Cushing Oil Pool and besides this many liberty bonds. Schemers have been trying to get hold of this fortune for years and the lines were all laid to make a legal attack on the estate at the death of the Indian, who has a wife but no children. The Baptists have finally secured for the benefit of Bacone College and the Murrow Indian Orphans' Home at Muskogee, \$550,000. During the life time of Jackson Burnett, he will draw a handsome annuity of \$20,000 and his wife will receive \$7,500 during her life-time.

British Missionary Societies in Theological Controversy

At least three of the leading British missionary societies are now seriously divided over theological questions. Conservative Baptists charge the modernists, who are in control of the denomination, with tampering with the gospel. The London Missionary Society recently sent a deputation to India to make some investigations. It had been charged that the missionaries had issued hymns

and prayers from which the name of Christ had been deleted. The Church Missionary Society is also divided over a theological issue. The conservatives are insisting that the officers of the society confess a belief in the infallibility of the Bible, with the strange exception of the first three chapters of Genesis.

Stay-at-Homes Hold a Mass Meeting

Thoughtful people in many sections of the country are now deeply concerned over the number of people who never attend public worship. Mrs. Thomas A. Edison made an address recently in which she took a most positive stand in favor of the Christian observance of the Lord's Day. In Nyack, N. Y., a canvass was made recently of five hundred families who have not attended church in years. They were summoned to a mass meeting by men who were known for not having attended church. A committee of thirty was appointed by the mass meeting composed of employers, labor union heads, bankers, physicians and editors. It is believed that this committee will be able to develop a more friendly attitude in the community toward the church.

Presbyterians Will Tackle Monster Debt

The home mission board of the Presbyterian church has been laboring under a monster debt in recent years. At the present time it totals \$460,000, and the interest charges on this encumbrance are large. Recently a layman offered fifty thousand dollars provided the whole debt was underwritten before the next General Assembly in May. Other gifts have come in unsolicited until one fourth of the entire amount has already been subscribed without a campaign. Dr. William R. King, who is prosecuting the debt campaign, is determined to collect the hundred thousand dollars already subscribed. The big deficit has been incurred by the action some time back in increasing salaries among the home mission workers. As the average home mission salary today is only \$1500, it is asserted by the board that the debt is creditable to the management rather than otherwise.

Vatican Sets Up Concordat with Peru

The present pope of Rome is the most skilful diplomat that has occupied the Vatican in a century. In nation after nation he is setting up special relationships which in many cases will place the Protestants at a serious disadvantage. The most recent triumph is that of Peru. The Catholic church is made free and independent and given judicial powers in matters affecting the church. The educational institutions are placed in the control of the church and the church has the right to decide the validity of marriage contracts. While the hierarchy

in America are complaining about the Oregon law, they are not advertising widely the new concordat in Peru.

Marrying Parson is Back On the Job

A judicial case that has long troubled the Presbyterian church is that of the Presbyterian church at Elkton, Mo. Rev. John McElmoyle was charged with being a marrying parson, his church being located very accessible to three states. The Presbytery undertook to dissolve the pastoral relation, but the church has insisted upon keeping its minister. Meanwhile Mr. McElmoyle has been recalled by the church at Elkton and the marrying goes right on. The Presbytery insisted that he should marry only those concerning whom he had satisfactory information. This may be a good rule, but one wonders whether it is in general operation in the Presbyterian church or in any other church in America.

Russia Now Has a Presbyterianski Church

Among the interesting developments in Russia is the organization of many independent groups of Christians following the emancipation of the religious institutions on the downfall of the czar. Abram Pritsky, a Hebrew Christian, who has recently returned from Russia, reports finding an independent church which called itself a Presbyterianski church. It had no knowledge of western Calvinists, but was convinced that proper church government was that of the Presbyterian kind. Mr. Pritsky reports finding Roman Catholic missionaries in all parts of Russia.

Bishop's Dinner Cost Seven Dollars

The dinner at which Bishop Manning issued his public warning to Dr. Percy Stickney Grant cost seven dollars a plate. The eight hundred people who were present spent \$5,600 for food in a single evening. The Churchman observes that some other clergymen were assembled on the east side to undertake to raise \$500 for hungry strikers. It is being freely asserted that the issue between the clergymen and the bishop is more sociological than theological.

Religious Troubles in Transylvania

Complaint is being made by members of minority sects that they are being persecuted by the Roumanian government into the hands of the Greek Orthodox faith. The Presbyterians and Unitarians have each found their constituency in that country being robbed of their rights. The schools have been put into the hands of the Greek Orthodox priests, an abuse, however, which is somewhat analogous to conditions in England at the present time. All business enterprises must be headed by Roumanians. The endowments of min-

capacity for accomplishment she might possess, and that it was time to act. One day in April, 1888, she disclosed to Ellen Gates Starr the project of a definite center in which to apply their college learning to human need. Miss Starr responded with eager sympathy. "By the time we reached the enchantment of the Alhambra," Miss Addams writes, "the scheme had become convincing and tangible."

There, under the arched tracery woven of stone for the pleasure of Moorish kings, the resolution to found the future Hull House came to its maturity. Five months in Toynbee Hall, London's first settlement, for Miss Addams; then the great adventure was begun—forty years ago. And already it has set its mark upon the ages.

But the distinguishing characteristics of this settlement, its unshakable tolerance, the fundamental respect its members have for one another's firm beliefs, date back, it appears, to the quiet study of the old Quaker miller of Cedarville where a little girl was

bidden by her father to hold "mental integrity above everything else," and who kept that faith with him.

What child of "this generation"—ominous phrase!—holds a parental ideal sacred? Such a thing is "pricelessly Mid-Victorian"—a "hallmark of the booboisie"—contrary to behavioristic individualism!

Perhaps it is for this tragic reason that the story of the genesis of Hull House and the clear sincerity of its tradition strike us as already one with the great past. From the clash and horror of the Civil War something of intelligent responsibility was inherited. But from the World War, what but the bitter snarl of cynics and the yapping laughter of sneering infants, aged in the cradle, has descended to its heirs?

Forty years—the period is big with meaning in Scriptural tradition. Forty years from Egypt to the Land of Promise, forty years of desert wandering. Perhaps the steady light of that loyalty to moral integrity which Hull House embodies and enshrines may guide us through.

International Economic Coöperation

KIRBY PAGE

WAR constitutes the most serious of all hindrances to the creation of a new economic order. Economic factors, in turn, are primary causes of war. Transformation of the existing industrial system is therefore dependent upon international processes and is a prerequisite of permanent peace.

War destroys material resources on a colossal scale. The direct financial costs of the World War to all belligerents reached the unimaginable total of 120 million dollars per day for more than four years. Savings of a lifetime were consumed and debts were piled mountain high. Upwards of 80 per cent of the annual expenses of the United States Government is consumed by war payments and a similar proportion prevails in other countries. Not less than 50 billion days of labor power were wasted by soldiers in the various armies, to say nothing of the misdirected energies of civilians. Approximately three billion days of hard labor by German workers will be required if payments are to be made regularly under the Young Plan. In addition to the millions of men sent prematurely to their graves, vast numbers were maimed for life and left a burden to themselves and to the community. Malnutrition and disease undermined the physical vitality of an unnumbered host. The accentuated dissipation of wartime weakened the moral fibre of the nations and thereby reduced industrial efficiency.

The economic consequences of another great war would be even more terrible. The weapons of combat

are becoming increasingly costly and their destructive powers more titanic. The actual devastation wrought by soldiers, sailors, and airmen would constitute only a small fraction of the total economic loss. The disruption of productive processes and the dislocation of international trade would be far more serious.

That economic forces are among the chief causes of international conflict is common knowledge. The struggle for control of raw materials, markets, trade routes, fields of investment and other sources of financial gain is even more dangerous now than heretofore. The units in the combat are rapidly growing in size; the degree of interdependence is steadily increasing and the impossibility of economic isolation is more apparent. To the extent that nations become industrialized, they find themselves involved in the economic affairs of the entire earth.

The seriousness of economic rivalry is greatly accentuated by the emotions and dogmas of nationalism. The prevailing political organization of mankind has transformed national boundary lines into walls of division. Suspicions and fears and hatreds are generated systematically on a wholesale scale. The idea is promulgated that national rights must be upheld at any cost and by all necessary methods, even by war itself. The dueling concept of honor still holds sway over the nations, and everywhere citizens are expected to offer their lives and property if required to avenge insults to their country.

The methods by which nations attempt to safeguard their rights, advance their interests, and maintain their prestige include: colonies, protectorates, mandates, spheres of influence, concessions, immigration barriers, monopolies, trusts and cartels, subsidies, discriminations, tariffs, export duties, restrictions on production, embargoes, boycotts, threats, diplomatic pressure, blockades, armed intervention and war. Fear that a combination of these methods will deprive it of access to the resources of the world and thereby imperil its standard of living is the primary reason why each nation maintains as powerful armaments as it deems necessary or can afford and why imperialism is so dominant at the present time. Nationalism and industrialism have created militarism and imperialism; and in combination they have produced war many times in the past and will do so again unless drastic changes are made in existing industrial relations.

THE nations of the world are today economically more interdependent than our thirteen states were at the close of the Revolutionary War. Therefore, international economic coöperation is now as imperatively required as interstate organization was needed then. Trade has become worldwide in scope, and national attempts at solutions of economic problems inadequate. Quantity of production in one country greatly affects prices in another. Financial depressions in one region produce ruin in others thousands of miles away. Prosperity in a given nation increases its purchasing power and thereby makes possible an increase of exports from other lands. Standards of living throughout the world could be raised substantially by wise planning and continuous coöperation on the part of the various nations.

An essential prerequisite to all this is that the nations *acquire* the habit of conference. Effective coöperation will not be possible unless the various peoples concerned widen their horizons and learn to look at a given problem from all angles. It is not enough for an Englishman to "think European" or for a citizen of New York to "think American"; all must learn to "think universally." This is an extraordinarily difficult accomplishment and will require arduous practice. Actual face-to-face contacts are essential to complete understanding. International conferences of various kinds are therefore of the utmost importance. Fortunately, a good beginning has been made. So far as economic questions are concerned, four general types of international gatherings are needed: of business men, of workers, of statesmen, and of a combination of the three groups.

1. First of all it is highly important that financiers and industrialists from different countries should get together at frequent intervals. Tremendous strides are being taken in this direction. Literally scores of com-

mercial and financial organizations of an international character frequently assemble delegates from all regions of the earth. Chief among these is the International Chamber of Commerce which was organized in 1919 and in which American business men have been active from the beginning. The I. C. C. has made a substantial contribution to the reduction of technical barriers to the free flow of goods. It established a court of arbitration for commercial disputes. It greatly aided the restoration of the gold standard in several European countries. One authority is of the opinion that "the Dawes plan was the work of the International Chamber of Commerce." It coöperated in planning the International Economic Conference of 1927 and its delegates played a prominent role in the proceedings of this gathering.

Members of the I. C. C. were helpful in paving the way for the successful conclusion of the efforts of the Young Commission. Many students of international affairs believe that the formation of the Bank for International Settlements by the Young Commission may prove to be an epoch-making event. Its activities are not to be confined to matters connected with reparation payments. There is reason to believe its founders hope that eventually it will become an international clearing-house through which the various central banks of the respective nations may function. Undoubtedly we are at the threshold of a new era of international coöperation on the part of financiers and industrialists. Whether or not this will lead to the formation of dangerous monopolies will be determined by the extent to which the workers of the different countries learn to act collectively, and by the degree of control established through official international agencies.

2. It is absolutely imperative that workers should learn to act internationally. This need has long been recognized in certain circles, although the mass of employees still think in provincial terms. During the period of nearly a century since the famous slogan, "Workers of the World, Unite!", was adopted, the international labor movement has made much progress and suffered many reverses. The whole story has been admirably told by Lewis L. Lorwin in *Labor and Internationalism*.

At present the workers of the different countries are functioning through eight international organizations: the Labor and Socialist International, the Amsterdam International, International Trade Secretariats, the Christian International, the Pan-American Federation of Labor, the International Workingmen's Association, the Third International and the Red International. Of these, five are trade union organizations and three are primarily political in character. Three are revolutionary, two being composed of communists and one of anarcho-syndicalists.

THE Labor and Socialist International, commonly referred to as the Socialist International, was formed in 1923, as a merger of the Second International and the Two-and-a-Half International or Vienna Union. The First International was organized in 1864 and passed out of existence in 1876, while the Second International was formed in 1889, and the Vienna Union in 1921. The total membership of the groups affiliated with the Socialist International in 1928 was 6,637,622, and the total vote polled in the latest elections was 25,568,209. The strongest constituent units are the British Labor Party and the Social Democratic Party of Germany.

The full title of the Amsterdam International is the International Federation of Trade Unions. It was formed at Zurich in 1913, and was an outgrowth of the International Secretariat. Its total membership in 1928 was 13,145,225, which was nine millions fewer than in 1921. It is the international medium for trade unions of the socialistic type, and its chief strength is in England and Germany. The I. F. T. U. works in close coöperation with the Socialist International, one emphasizing trade unionism and the other political action.

The International Trade Secretariats began to be formed during 1889 and 1890, the first one being a federation of the printers' unions of thirteen countries including the United States, and the second a combination of the miners' unions of England, France, Germany, and Austria. By 1900 seventeen Trade Secretariats were functioning, and by 1914 practically the entire field was covered.

The International Federation of Christian Trade Unions was launched in 1920 and is composed predominantly of Roman Catholics. Its membership in 1928 was 1,421,789. The Pan-American Federation of Labor was organized two days after the Armistice at Laredo, Texas, with seven countries represented. The International Workingmen's Association was formed in Berlin at the end of 1920 and is composed of syndicalists, its total membership in 1928 being 162,000.

The Third International, also known as the Communist International or Comintern, was organized in Moscow in 1919. It has 1,707,769 members, chiefly in Russia and Germany. It is openly committed to a program of world revolution, and in 1927 it appropriated \$690,206.85 for subsidies for party press and propaganda work in seventeen countries, the total annual budget being \$1,370,302.46. In 1921 the Red International of Labor Union, or Profintern, was brought into being to further the communist cause and to offset the activities of Amsterdam. It has twelve million members.

The thirty million members of trade union internationals are by no means agreed as to objective or

method. Indeed there is extreme bitterness between the various groups. The American Federation of Labor is the chief support of the Pan-American Federation of Labor, and its subsidiaries are represented in most of the international trade secretariats. But it is not a member of Amsterdam although it has carried on a cautious flirtation, and it is violently hostile to Moscow. Thus it is apparent that international labor lags behind international finance, commerce, and industry. There is some probability that within the next decade in sheer self-defense the workers of various countries will learn to coöperate more effectively.

3. Of the seventy-five important international conferences composed of governmental delegates which have been convened since September, 1920, exclusive of the regular meetings of the various organs of the League of Nations and the Council of Ambassadors, approximately half were concerned chiefly with economic questions and another quarter were partially economic in scope. For many decades the major demands upon the time and energies of diplomatists have been financial and commercial in character. These negotiations have usually been conducted secretly. In recent years, as we have seen, private conversations between statesmen are being supplemented by a steadily increasing number of public conferences where delegates from many nations are assembled.

THE most significant gathering of this character was the International Economic Conference, held under the auspices of the League of Nations at Geneva in May, 1927. The conference was composed of 194 delegates and 157 experts from fifty countries, including most member states of the League, as well as Russia, Turkey and the United States. The delegates of the latter were Henry M. Robinson, Chairman; Norman H. Davis, John V. O'Leary, Alonso E. Taylor, and Julius H. Klein, with nine expert advisers.

The conference was divided into three sections: commerce, industry, and agriculture. An extraordinarily wide range of topics was included in the agenda: import and export restrictions, tariffs, subsidies, dumping, rationalization of industry, commercial and financial handicaps to efficiency, industrial agreements, trusts and cartels, hindrances to agricultural production, consumers coöperative societies, agricultural credit and a host of other important items.

The conference had no power to legislate for the respective nations, but it adopted a number of recommendations which were given wide publicity in the respective countries. The question of tariffs occupied a central position in conference discussions. It was pointed out that existing tariffs were too high, too complicated and too transient or unstable. In the official record we read: "The Conference declares that the time has come to put an end to the increase in tariffs

and to move in the opposite direction. The Conference recommends that nations should take steps forthwith to remove or diminish those tariff barriers that gravely hamper trade." Yet for some inexplicable reason the chairman of the American delegation in reporting to the President said: "No recommendation was made in respect of tariff levels."

Conferences of this character have three primary values: the preparatory research and documentation makes available relevant information for the delegates and for the public in general; the recommendations influence public opinion throughout the world and make governmental action easier; the face-to-face contacts of the delegates increase understanding, remove prejudices, and create friendships. Concerning this last point, Sir Arthur Salter, Director of the Economic Section of the League Secretariat, said:

We hoped when we arranged the Conference (and we found in practice that our hopes were justified) that when the very people who, in their several countries, faced with the fact that other countries were increasing their tariffs, advised increasing their own tariffs even more, were brought together with their "opposite numbers" from other countries to consider the world problem they would take a different attitude. They did take a different attitude; they said, "This thing has gone too far: it must be stopped. This is madness." We hoped and we found, in this as in so many other cases, that when people met together they would realize that what looked like individual wisdom was really collective insanity.

Cynics may point to the fact that many rises in tariffs have occurred around the world since the International Economic Conference adjourned. One can never be sure that collective insanity will not triumph over collective wisdom, but we may be certain that if reason ever becomes dominant in the determination of international economic policies, conferences of this nature will have played an important part in the victory.

Perhaps of even greater importance than these infrequent conferences are the regular activities of the technical commissions and the Secretariat of the Economic Section of the League of Nations. Week in and week out these faithful international servants are wrestling with problems that affect the welfare of many millions of people. Agencies of the League assumed the leadership in the financial reconstruction of Austria, Hungary, Greece, Bulgaria, Esthonia, Danzig, Albania, and Portugal. They have tackled such questions of double taxation, import and export prohibitions, customs formalities and nomenclature, unfair competition, commercial arbitration, communication and transport. The real significance of the League is not in its actual accomplishments to date but in the new technique which it is helping to establish.

4. The International Labor Organization affords still another type of international economic coöpera-

tion. The I. L. O., founded by the Treaty of Versailles, is a part of the League of Nations, with practically autonomous control, and now has 55 members. It has three main divisions, the International Labor Conference, the Governing Board, and the Secretariat. These are roughly parallel to the Assembly, the Council, and the Secretariat of the League.

The International Labor Conference meets annually. Its method of representation is unique among international gatherings. One-half its delegates are representatives of governments, one-quarter are representatives of employers, and one-quarter representatives of the workers. Thus each nation sends three types of delegates. This procedure insures comprehensive discussions of all problems that are considered.

The conference has three methods of registering its conclusions, draft conventions, draft recommendations, and resolutions. The first of these is a draft treaty to be ratified or rejected by the member nations. Included in the subjects covered in the twenty-six draft conventions which have been adopted are the following: limitation of hours, unemployment, night work of women, child labor at night, minimum age of admission of children to industrial employment and agriculture, weekly rest periods, workmen's compensation, sickness insurance, minimum wage-fixing machinery. Approximately 350 ratifications by governments have been deposited out of a much greater number of possible ratifications. Delay in this matter has seriously handicapped the whole procedure.

The Secretariat is composed of some 350 experts gathered from more than thirty countries. Among its functions are preparatory work for the annual conferences, the sending out of information to governments and interested bodies, the answering of inquiries, research tasks, publication of several periodicals as well as numerous books and pamphlets.

Thus it is apparent that a substantial beginning in international economic coöperation has been made. But the accomplishment to date is only a fraction of what is demanded by the advanced stage of interdependence in which the nations now find themselves. The people of the United States, especially, are plodding slowly along. Tariffs are being raised at the very period when we are insisting upon debt payments and interest returns on foreign investments. Organized labor has yet to learn the a-b-c of international coöperation. The Government has refused to accept membership in the League and the I. L. O. To be sure, it is coöperating with these agencies more freely than formerly was the case, but still it halts and hesitates. Those citizens who are concerned about the peace of the world and about the creation of a new economic order will do well to stimulate more continuous and enthusiastic coöperation by business men, workers, and the Government with the peoples of other lands.

Eight Weeks in England

KIRBY PAGE

RAMSAY MACDONALD was the most cordially hated man in England during the War. He now stands as one of the two great white hopes of the peace forces of the world. Philip Snowden ran his chief a close second in the race for the honor of being the most abhorred person in the British Isles. Today he enjoys a popularity in these islands that no British statesman has equalled in a decade.

"The Patriotism of Ramsay MacDonald and Others," was the title of a book published in 1916, by Claud Mullins. In the course of a bitter indictment, the author said: "Of all the Labour leaders who have not supported the national cause during the War, Mr. Ramsay MacDonald is the ringleader. . . . an idol of the anti-patriots among the Socialists. . . . Of all unpatriotic leaders of Labour, the one who is most closely akin to Mr. Ramsay MacDonald is Mr. Philip Snowden. . . . After the War those who have not been loyal to their country will stand a very poor chance of obtaining political support."

A clergyman of Leicester, in an open letter, said: "To Mr. Ramsay MacDonald: . . . you have no moral right to enjoy liberty and security under the British flag . . . you smite all the finest enthusiasms of our soldier heroes down with deadly chill. Your influence is a paralysis. . . . At the beginning of the War you played the traitor to Britain's cause. . . . You have been fiddling whilst Rome was burning. You are not of us nor for us."

The other day the Moray Golf Club of Lossiemouth rescinded action taken during the War expelling Ramsay MacDonald from membership because of his unpatriotic attitude. A similar effort to revoke this action in 1924 failed to secure the required number of votes. That it required ten years for the home town of the Prime Minister to make amends, indicates the depth of resentment over his apostasy during the War.

By way of parenthesis, it should be remembered that during the War pacifists in the United States were exposed to similar contempt and persecution. It was a President of a great American university who said: "Our pacifist friends whose well meaning utterances in the present crisis are nothing more or less than treason should consider the inevitable tendency of their peace propaganda."

After two months here in England, I am strongly convinced that the Labor government has gained enormously in popularity during the brief period of its tenure and that if another election were held tomorrow it would be returned with a clear majority in the House.

In my opinion, Britain will be ruled by a Labor Government for several years, perhaps a decade or more, to come.

WHAT are the reasons for this rapid increase in popular esteem? Foreign policy is the chief explanation. Advanced steps have been taken, or give promise of early maturity, with regard to disarmament, the optional clause of the World Court, the autonomy of Egypt, the recognition of Russia, the early evacuation of the Rhineland, ratification of the eight-hour convention of the International Labor Organization, and by no means least of all, the stand of Mr. Snowden at the Hague.

There is extreme optimism here that a notable agreement concerning naval disarmament will soon be announced by Premier MacDonald and President Hoover. It is recognized that the difficulties involved are very serious. There is no widespread feeling here that Great Britain needs to arm against the United States, but the so-called "minimum requirements" of the British navy are put at such a high figure as to make drastic reductions difficult. Every Englishman holds to the passionate conviction that the fate of the empire depends upon the adequacy of the navy. British possessions are far flung and the routes of communication are vulnerable. Supremacy of the seas has been axiomatic here for so long and the two-power standard prevailed for so many decades that the English people, particularly the official class, are extremely reluctant to face the inevitable and adjust their policy to that of the United States. This makes the task of the Prime Minister extraordinarily difficult, and if he succeeds in persuading his naval advisers to accept "minimum requirements" on a sufficiently low level to make possible an agreement with the United States which provides not merely for limitation but actual and drastic reduction of naval armaments, he will deserve to go down in history as one of Britain's great statesmen. That his position is far more delicate and hazardous than that of President Hoover should be recognized by the American public.

The proposed Anglo-Egyptian treaty goes much further toward complete autonomy than any British Government has hitherto been willing to go since the original occupation in 1882. By the provisions of this agreement, which, of course, has yet to be ratified by the two Governments, "the military occupation of Egypt by the forces of His Britannic Majesty is terminated;" the capitulations are abolished and "respon-

discount the activities of this gentleman and to render him innocuous in the future. There is, of course, no guarantee that another unofficial agent of the shipbuilding interests, more subtle and astute than Mr. Shearer will not appear on the scene at some future time. It was a stroke of good luck for the President that Mr. Shearer filed his suit just at a time when a naval agreement with England was in the making. Hoover's rather startling statement, calling upon the shipbuilding companies to explain their connection with Mr. Shearer, was a trump card in his political maneuvering which has lamed the opposition to his naval policies to a considerable degree.

There remains only the study of Mr. Shearer as a type of human being. Most people take great pains to maintain their moral pretensions and are willing to pay a considerable price for them. Mr. Shearer claimed to be an ardent patriot, actuated only by the noblest motives, in his fight upon pacifists and in the aid he gave to those who wrecked the Geneva disarmament conference. Yet for the sake of a quarter of a million dollars he is willing to have it known that his previous avowals of sincere intention were pure fraud. Here is a man who is not only willing to sell his soul for a quarter of a million dollars but to have it known that it was for sale. It is against this kind of spiritual wickedness in high places that the peace movement must contend. Yet Mr. Shearer is hardly more dangerous than those whose actions are more subtly influential and obscured by a finer kind of self-deception.

Bertrand Russell on Religion

Writing for *The Debunker*, a Haldeman-Julius publication, Bertrand Russell delivers himself as follows upon the subject of religion: "My own view of religion is that of Lucretius. I regard it as a disease born of fear, and as a source of untold misery to the human race. I cannot, however, deny that it has made some contributions to civilization. It helped in early days to fix the calendar, and it caused Egyptian priests to chronicle eclipses with such care that in time they became able to predict them. These two services I am prepared to acknowledge, but I do not know of any other."

Mr. Russell is a brilliant man, but this outburst, of a piece with many other things he has written in a similar vein, prove how little mental brilliance is a guarantee of sane judgment. Russell has violent prejudices against religion, probably acquired through some early conditioning in childhood; therefore he makes the most impossible and absurd statements about religion. If he had chronicled the brutalities and iniquities which have been committed in the name of religion, he could have stayed within the facts and filled volumes. But

to credit religion with fixing the calendar and prompting priests to record eclipses and let it go at that is silly and dishonest. It is dishonest because Mr. Russell knows history too well to believe what he says. He knows that while religious impulses have at times incited bloodlust and cruelty, they have on the other hand prompted every type of generosity and goodness. It was the inspiration of religion which set a Wilberforce and a Garrison against slavery; it was through the power of religious imagination that pacifists from Isaiah to William Penn disavowed the brutalities of warfare; the Orient and Africa are dotted with hospitals and schools built through a religiously motivated missionary enterprise. And what will Mr. Russell make of a character like Father Damien or an adventure such as Livingstone's?

Mr. Russell's eminent colleague in the field of mathematics, Professor Alfred Whitehead, writes somewhere: "It is not to be assumed that religion is transcendantly good; it is only transcendantly important." Anyone less prejudiced than Russell would have to concede at least that much. But when a brilliant mind is overcome by a phobia, it is more irresponsible than an average mind. Its resources merely aggravate its aberrations.

South Africa Goes Ku Klux

The recent elections in South Africa returned Premier Hertzog to office by a decisive vote. Hertzog has stood consistently for practically depriving the natives of the voting privilege which they now, though only in a very limited degree, possess. In 1924, on first coming into power, he advocated segregation of the natives, although the blacks vastly outnumber their white oppressors. The largest opposing party, led by General Smuts, has advocated more moderation, but its general aims are substantially similar so far as the native population is concerned. The Labor vote is negligible at present, owing to factional strife; but even in these two groups there is little consideration for the black man whose territory and whose labor are more desirable than democratic fellowship with him. The United States can hardly, with good grace, point the critical finger at South Africa; but the white man seems very much alike wherever he obtains an opportunity to make a tyrant of himself, and the black man's burden is heavy in much of the world.

Fenner Brockway's Trip

Fenner Brockway, M.P., a stirring figure in the labor and pacifist circles of Europe, will reach the United States on January eighth and return on February seventh. He comes under the auspices of THE WORLD TOMORROW. Details concerning his trip will be found in an advertisement elsewhere in this issue. To hear him will be a privilege.

sibility for the lives and property of foreigners in Egypt devolves henceforth upon the Egyptian Government; an alliance is established; a garrison of British troops for the protection of the Suez Canal will be maintained, but will be moved from Cairo to new quarters in the Canal Zone, most of which is a desert region; each country will be represented by an Ambassador; the Sudan will be governed jointly; Great Britain will support Egypt's application for membership in the League of Nations.

The temper of the new administration was indicated by the prompt dismissal of the High Commissioner of Egypt, Lord Lloyd, on the ground that he was not in sympathy with the new policy of the Government. The stupid attacks upon the Foreign Secretary by Winston Churchill and Lord Brentford furnished him an opportunity for a brilliant Parliamentary triumph. There is strong reason to believe that the nation as a whole, with the exception of the most reactionary wing of the Tories, will support this forward step by the Labor Government. Even the usually critical extreme left of the Labor Party seems to be pleased.

The proposed signing of the optional clause of the statutes of the Permanent Court of International Justice seems to me to be a step of the utmost significance. If all the great powers will accept the compulsory juris-

diction of the court in justiciable questions, the Pact of Paris will be strengthened immeasurably. Failure on Britain's part to ratify the eight-hour convention of the International Labor Organization has heretofore proved to be a formidable stumbling-block to the I.L.O. The proposed ratification by the new administration will have significance far beyond its effects upon hours of labor. Mr. MacDonald and his colleagues are determined to extend and intensify the influence and prestige of the League of Nations and other international agencies. The recognition of Russia has temporarily been postponed, due to the refusal of the Soviet Government to enter into preliminary discussions concerning the questions at issue between the two countries. But there is every reason to believe that recognition will not long be delayed after the meeting of Parliament at the end of October. The English delegates at the Hague have already made it quite clear that all British troops will be withdrawn from German soil before Christmas, irrespective of any decision reached by France.

BY some strange irony, the aspect of the present socialist government's policy which has received the widest popular acclaim is that portion which has been most vigorously criticized abroad and which with-

Despite the fact that Britain seeks at the Hague Conference only enough to cover the heavy payments demanded from her by the U.S.A., the American press continues to comment bitterly upon Mr. Snowden's attitude.
DAILY PAPER.



"HEY, YOU SNOWDEN! HAVEN'T YOU GOT ANY MANNERS? QUIT SHOVING THOSE GUYS!"

out doubt seriously jeopardized international relations and the peace of the world, namely, the stand of Chancellor Snowden at the Hague. I have been reading a wide range of publications and am deeply impressed with the unanimity of the approval of Snowden's insistence that the Spa percentages be observed, that the disposition of Germany's conditional and unconditional payments be made more equitable, and that England should not be victimized by Germany's deliveries in kind.

To understand the depth of British feeling on this question, it is necessary to recall the main course of the history of reparations during the past decade. As a result of the war madness, Lloyd George and his colleagues at Versailles made extravagant demands upon Germany. Whereas the French claimed an indemnity of 200 billion dollars from Germany, the British said that 110 billions would be sufficient. This figure was scaled down to 32 billions by the Reparation Commission and to about one-third of the latter amount by the Dawes Commission. It was an English economist, J. M. Keynes, who first demonstrated the absurdity of these grotesque claims. The British Government quickly reversed its policy and subsequently and consistently has advocated all-around cancellation of reparations and debts. And that is the attitude of the present administration.

Since the policy of the United States has made such a program impracticable, the Chancellor of the Exchequer has taken the position that undue sacrifices should not be imposed upon the British tax-payers. He is fond of pointing out that England has her own devastated regions and that it is the business of a British Government to see that further inequities are not inflicted upon its citizens. He emphasizes the fact that the United States exacted much more rigorous terms from England in the debt settlement than from Italy, France and several other debtors. Moreover, England was exceedingly generous in the terms granted to her debtors, notably to Italy and France.

Mr. Francis W. Hirst, well known economist and publicist, in a widely quoted letter to *The Times*, summarizes certain relevant facts as follows: "Under the War Debt Treaties with the United States (which are to last for 62 years) Great Britain is to pay 3.3 per cent. as an average rate of interest; Belgium, 1.8 per cent.; France, 1.6 per cent.; and Italy .4 per cent. . . . But the burden falls much more heavily upon Britain than these figures suggest, because our earlier payments are so much heavier than theirs in proportion. Thus up to 1927 all the Allied debtors together paid 847 million dollars to the United States, and of this sum the amount contributed by Great Britain was 802 million dollars, or 95 per cent. Yet our war debt to the United States is less than half the total War debt of the Allies. Taking the War debt payments to the

United States up to the end of the last fiscal year, I make out that Britain paid about 964 million dollars out of a total payment of 1,159 million dollars."

The feeling here is almost universal that rank injustice has been done to Great Britain in the reparation and debt settlements. The conviction is widespread that this inequity is due to the fact that British statesmen have surrendered point after point in numerous international gatherings since the War rather than see the conference break down, until France and Italy have come to assume that if they can only hold their ground long enough England will give way. This may or may not be the case but the average Englishman has no doubt whatever that it is true. Hence the extraordinary enthusiasm throughout the British Isles for a statesman with gizzard and backbone!

FRANCE and Italy, on the other hand, have strong cases. Reparations in the first instance were intended to cover the cost of restoring the devastated regions. Of the vast sums already expended on restoration, only a small fraction has come from German reparation, while Austria never will pay any substantial sum. The bulk of this necessary expenditure has come from the public treasury. Long since the idea has been abandoned of securing sufficient funds from Germany to finance the rehabilitation schemes. The hope now is to get enough from Germany to pay the stupendous debts to the United States and Great Britain. Each succeeding conference has caused their hopes to dwindle until at present there is deep apprehension that the actual German payments may not equal the demands made upon them by the inter-Allied debt settlements. To Frenchmen and Italians alike this seems intolerable injustice.

The Germans, however, think they have the strongest case of all. Upon what moral foundation does the payment of any reparation whatever rest? Article 231 of the Treaty of Versailles and the notes handed to the German delegates by the President of the Peace Conference in which the sole guilt of Germany for the War was stated and reiterated—these are the cornerstone of reparation. I have recently gone over again the Allies' notes and am amazed at the baldness of the statement which is made again and again that Germany was solely responsible for the War, that she plotted and planned the conflict and chose the time for her attack upon her neighbors, with world domination as her goal. This thesis of the sole guilt of Germany has, however, been completely exploded by Allied and neutral historians—by Fay, Barnes, Gooch, Dickinson, Ewart, Ebray, Renouvin and a hundred other students of the documentary evidence. Why, then, should Germany pay reparations at all? This is what the Germans are asking in tones that will not be denied an answer. Because of damage done in Belgium and

France? Then the Allies should honor counter-claims for damage done in East Prussia and to the whole German population by the terrible blockade clamped upon them throughout the War.

The agreement at the Hague, following the prolonged deadlock, is highly advantageous alike to Germany and the Allies. Failure would have plunged Europe into chaos. But it is not a *final* settlement. Let us be absolutely clear regarding this point. No permanent solution is possible under the present prevailing conditions.

There are few well informed observers in Europe who believe that Germany will continue to make heavy payments to the Allies for the next six decades. One distinguished publicist says: "Broadly regarded, the 'Young Plan' is a piece of complicated make-believe. It solemnly enumerates the annuities which Germany shall pay during the next fifty-nine years. . . . Nobody in his senses imagines that, fifty-eight years hence, Germany will still be dutifully paying those annuities; nor does anybody think that the European war-debt settlements with the United States will smoothly run their concurrent course." Those who expect such payments to continue indefinitely are due to receive sad disillusionment. Four primary forces will increasingly mitigate against heavy German payments: lack of the will to pay in Germany, due to a deep conviction of the hideous injustice of reparations payments; inability of Germany to transfer the huge amounts called for; unwillingness on the part of the Allies to receive stupendous deliveries in kind or to accept sufficient quantities of German imports; the Allies' lack of will to collect, since most of the money is merely passed along to the United States to cover debt payments. The *Saturday Review* inquires: "Does any sane man think that half Europe is going to pay reparations in order that the other half may pay it to America in interest on war debt? The system cannot possibly endure."

The United States, in turn, has a good case. The debts are legal obligations; great generosity has already been shown in reducing interest rates; the peace terms of Versailles revealed a spirit of revenge and greed on the part of the Allies; all these countries are expending enormous sums annually upon armaments; the citizens of the United States will be required to pay off the debts if the Allies do not—these are elements in the argument advanced by those who insist upon the faithful observance of the funding agreements.

THIS combination of "good cases" brings humanity face to face with its most explosive and threatening international problem. Vast volumes of ill-will are being generated by this question of reparation and debts; far more dangerous passions are being aroused than by controversies over armaments. The Hague deadlock released a volume of bitter abuse in the press

of the respective countries. The French and Italian papers have been vitriolic against England, and while the press in the British Isles has been more moderate, it has at times revealed an ominous depth of resentment.

"Why Grovel to Uncle Sam?" is the title of an outspoken article. The attitude of the writer is reflected in these words: "The Americans came into the European war simply and solely as debt collectors. They entered it when Wall Street pressed the button, with the utmost astuteness, at precisely the right moment for themselves, and secured the maximum of spoil with the least possible expenditure of blood. . . . Unfortunately, the world has had abundant evidence during the past ten years that the real power behind the American throne is vested in a gang of financiers whose policy is selfish, grasping and materialistic. . . . A generation hence, the United States may succeed in forcing the principal nations of Europe into an economic union to resist her commercial rapacity." Viscount Rothermere, owner of numerous newspapers, recently published a lurid article under the title, "Will Wall Street Swallow Europe?"

Here is the acid test for the peace forces of the world. No number of disarmament agreements, no pacts renouncing war as an instrument of national policy, no Leagues of Nations—nothing, absolutely nothing can dam up and hold back the terrifying accumulation of resentment, bitterness and hatred being created daily by the passionate sense of injustice of the present reparation and debt settlements—that is, nothing except a drastic change of policy on the part of the United States. Two elements in the present program of our Government make any permanent solution of reparation and debts utterly impossible: the simultaneous effort to collect war debts and to raise tariffs. Either one would be serious for Europe, but together they are deadly beyond description. However strong may be our case for the one or the other, their retention will surely and certainly wreck the peace of the world during the next three or four decades if they are retained. Only a fatal blindness and a deadly paralysis will prevent the peace forces of the United States from seeing the nature of the present crisis and keep them from putting forth strenuous and continuous efforts to change public opinion on debts and tariffs. As important as is an agreement with Britain concerning naval disarmament, as significant as is the Briand-Kellogg treaty, as helpful as would be our adherence to the World Court—all these combined will not suffice to preserve the peace of the world unless workers for peace succeed in changing the present economic policies of the United States. To neglect these mighty financial and commercial problems is to insure defeat in the crusade to abolish war and establish enduring friendship among the nations.

The Balkans Revisited

KIRBY PAGE

TWO and a quarter billion dollars annually would be the sum required if the United States had to pay reparation on the scale fixed for Bulgaria from 1934 onward. Our population is 23 times as great and our per capita income of \$750 is 12 times as large as that of Bulgaria. The sum of \$1,900,000 which the latter is compelled to pay this year appears quite negligible to Americans, but the comparable figure for the United States would be 525 millions.

An analysis of the current budget of Bulgaria reveals several of the reasons why many European countries are still in dire economic distress. The public debt, treaty obligations, and ministry of war consume nearly 49 per cent of the total budget. The regular and supplementary appropriations for agriculture amount to only one-seventh of this triple combination, in spite of the woefully backward state of its farming. The appropriations for the Ministry of Commerce, Industry and Labor total only one-twenty-sixth of the sum squandered on war. If the United States spent on the same scale, relative to its population and income, the amount consumed by war payments would be over four billion dollars annually, or a sum equal to the total of our present Federal budget. Yet the Bulgarian army is far smaller than the armed forces of its neighbors and its military budget is only about eight million dollars, in spite of the fact that since conscription was made illegal by the peace treaty, it must give higher pay to its soldiers. The per capita income, however, is so low that even this relatively small expenditure places a crushing burden upon the whole country.

I have violated the canons of good journalism by beginning a travel article with statistical summaries. The reason is that war and its results constitute the most important fact about the Balkans. During the past few weeks I have revisited this region, after an interval of five years. In Belgrade and Sofia I talked with statesmen, financiers, publicists, educators, and religious leaders. In Sarajevo I stood on the spot where Gavrilo Princip assassinated the heir to the Austrian throne. No consideration of Balkan problems can be complete without taking into account the situation in Hungary. Although that country is not a part of the Balkans, much of its former territory is now embraced in two Balkan nations and its future is inextricably intertwined with that of its neighbors to the east and south. Budapest is at the same time a gayly beautiful and a sadly bereaved city.

Every aspect of the life of the people of the Balkan peninsula is profoundly affected by past wars and the

fear of future conflicts. Standards of living are distressingly low; agricultural methods are primitive; industry is poorly equipped and badly organized; capital for improvements and expansion is scarce; interest rates are high; education and cultural activities are handicapped by inadequate equipment and low salaries; in the victorious countries conscription imposes heavy burdens upon the population; even religion has become intensely nationalistic.

It would not be accurate, of course, to attribute all the ills of Southeastern Europe to war. The long period of oppression and exploitation under Turkish rule obviously accounts for much of the backwardness of this region. At the beginning of the nineteenth century the whole of the Balkan peninsula was embraced in the Turkish Empire. As late as 1856 only a miniature Greece, Serbia, Montenegro and the provinces of Wallachia and Moldavia had secured a precarious freedom. The vast proportion of the region still formed a part of the Ottoman Empire. Even after the Treaty of Berlin in 1878, one could travel from Western Bosnia, only a few hours from Trieste and other Adriatic ports, to a point far into the interior of Asia Minor without ever leaving Turkish soil.

Social progress, however, would have been greatly accelerated except for three wars in rapid succession since 1911; the First Balkan War, the Second Balkan War, and the World War. It is almost impossible to exaggerate the calamitous consequences of this trio of armed conflicts. Multitudes of soldiers and civilians perished, hundreds of thousands were left wounded and disabled, unspeakable atrocities were committed, populations were compelled to migrate, plague and pestilence ravaged the region, territories were devastated, harvests were destroyed or never planted, industries were demolished and disorganized, treasuries were bankrupt and debts piled mountain high, bitter enmities were created, violent passions were released, paralyzing fears were aroused, and the demand for further warlike preparations was stimulated.

Under the circumstances, therefore, we should not be surprised to find economic distress and unsettled political conditions. Here in Sofia, where this article is being written, wages are pitifully low. Skilled artisans receive from 60 to 70 cents per day, unskilled workers from 35 to 45 cents. After deductions are made for unavoidable loss of time, the average monthly wage of a skilled worker is \$12 to \$14. Irregular employment in towns and cities is the rule rather than the exception. In Belgrade I saw some of the foulest

slums to be found anywhere in the world. In the worst sections large numbers of Gypsies are herded together in unbelievably small hovels, with only the vilest kind of sanitary arrangements.

Economic conditions among the peasants are even worse, as is evidenced by the constant influx of rural people into the cities. While much of the ground is fertile, holdings are usually very small, methods of tilling the soil are crude and primitive, modern agricultural machinery is almost wholly lacking, insufficient quantities of fertilizer are available, scientific seed selection has made little headway, most farms lack sufficient livestock, prices of agricultural products are low and the cost of manufactured goods is excessive, while adequate capital for operating expenses and improvements is possessed by only a small percentage of peasants. The rural situation in Bulgaria and in Greece has been greatly complicated by the refugee problem and the compulsory exchange of populations.

POLITICAL conditions in Southeastern Europe are alarmingly unstable. Internal politics in Yugoslavia and Roumania present many chaotic and dangerous aspects. In the former country the Croats are deeply embittered and only the king's iron dictatorship keeps the situation in hand. In its external relations the Kingdom of the Serbs, Croats, and Slovenes faces many perils. Across the narrow strip of the Adriatic are Rome and Mussolini; in Albania the Italians are steadily encroaching; the Salonica dispute with Greece remains unsettled; Bulgaria is unreconciled to the loss of the lion's share of Macedonia; border incidents along the Serbo-Bulgarian frontier constantly menace the peace; Hungary is fanning the flames of resentment and bitterness. Roumania likewise is in a state of internal and external instability. The Soviet Government hopes to regain Bessarabia, Hungary passionately desires the recovery of Transylvania, Bulgaria awaits the day when Dobrudja will be reclaimed.

Budapest probably feels her war losses more keenly than any other city in Europe. Territory which had been Hungarian for a thousand years was lost to neighbors who are regarded as culturally and politically inferior. A total of 72 per cent of her pre-war domain and 63 per cent of her pre-war population were taken away from Hungary by the Treaty of Trianon and awarded as follows: Transylvania to Roumania; Slovakia and Ruthenia to Czechoslovakia; Slavonia and Croatia to Yugoslavia; West Hungary to Austria; Fiume to Italy. Some three million Magyars are now living as minorities outside Hungary. The conviction is deeprooted in Budapest that the Hungarian landowners in Transylvania were defrauded outrageously by Roumania. This controversy, known as the Hungarian optants question, has been before the League of Nations repeatedly.

No patriotic Hungarian is reconciled to the permanent acceptance of present conditions. Nowhere in Europe is there a livelier sense of injustice nor a more passionate determination to recover lost provinces. Everywhere one sees the bitter slogan, *Nem, Nem, Soha!* (No, No, Never!), on maps, post-cards, candy boxes, door-plates, table scarfs and numerous other places. Post-cards showing mutilated Hungary are widely sold. In the Square of Liberty in Budapest are four statues in memory of the unredeemed regions, with the Hungarian flag flying at half-mast. By official decree all school children are required to repeat the national creed twice each day:

I believe in one God,
I believe in one Fatherland,
I believe in one eternal justice,
I believe in the resurrection of Hungary from
the dead.

Amen!

Most Hungarians emphatically disclaim any intention of resorting to war on behalf of their lost kinsmen. They hope to secure a rectification of boundaries by peaceful negotiations, or to profit by some future international crisis. One well-informed and internationally-minded young Hungarian put the case to us in this way: "History proves that boundary lines are rarely permanent. Europe is now in an extremely unsettled condition. Each group of powers is seeking to strengthen its position. The time may come when concessions will be made to Hungary in order to secure her support or to avoid the possibility that she may join the opposite camp. We must continue, therefore, to make a nuisance of ourselves, so to speak, by maintaining an active propaganda for the recovery of our lost provinces. Then, too, a new alignment of the great powers may lead to a general war. And then..." —with a shrug of his shoulders he concluded, "and then—who knows?"

SOFIA likewise is the source of continuous agitation for a revision of the peace treaty. Most Bulgarians realize, of course, that by themselves they are helpless to recover lost territories or to acquire coveted regions. But, like the Hungarians, they hope some day to fish in troubled waters. In the eventuality of hostilities between Italy and Yugoslavia, their army of 50,000 might enable them to gain concessions from one side or the other. Two societies, one legal and the other revolutionary, are vigorously agitating for an autonomous Macedonia. For the present the Hungarians and the Bulgarians are helpless. But they are utterly unreconciled to their fate.

Nowhere is the fact more vividly realized than in Belgrade, Bucharest, Athens and Prague. The result is that the victors are even more alarmed and fearful

than are the vanquished. We were impressed by the extraordinary number of soldiers on the streets of Belgrade and Sarajevo and at the various railway stations. To judge by appearances one might easily conclude that the outbreak of war was imminent, perhaps only a matter of hours. We were told that Yugoslavia could put a million men in the field within two weeks. In spite of the poverty of the country and the fact that conscription greatly reduces the cost of the army, the Kingdom of the Serbs, Croats, and Slovenes last year spent more than 42 million dollars for military and naval purposes. This sum was 37 times the amount appropriated for commerce and industry, nearly nine times as much as for agriculture or public health, seven times as much as for public works, and nearly three times as much as for education. The capital of every victorious country in Eastern and Southern Europe is likewise crowded with troops and the budget of every winner of the war is heavily drained by current military expenditures.

WERE it not for one important fact, I would be of the opinion that the situation in this region is more ominous and alarming than it was in 1913. The new factor which makes war far less likely is the growth in prestige and power of the League of Nations and other international agencies and processes. More prior to 1914. Many new Alsace-Lorraines have been created, hatreds have been widened and deepened, fears have been intensified, and in many countries armaments have been enormously increased.

The Balkans are remote from the United States and not many of my fellow-countrymen are seriously con-

cerned with the course of events in this part of the world. But Americans are vitally affected by what happens here and if they were wise they would recognize the pressing need for coöperation with other nations in seeking solutions for the dangerous problems of this region. My experiences in Sarajevo helped me to understand more clearly than ever before the interdependence of the peoples of the whole world.

The first few hours in this ancient capital enable one to understand more clearly than ever before the polyglot character of the former Austro-Hungarian Empire. Here is the meeting place of East and West, of Islam and Christianity, of Middle Ages and 20th century. For four hundred years this region was ruled by the Turks. The Congress of Berlin in 1878 awarded the provinces of Bosnia and Herzegovina to Austria as a protectorate and in 1908 both were annexed outright by the latter, to the consternation of Russia and the Southern Slavs.

Sarajevo has more than 20,000 Moslems, only a small percentage of whom are Turks, the great majority being descendants of the Serbians who, centuries ago, adopted Islam in order to save their lives and property. The Christian Slavs of the Balkans ever since the Ottoman Empire began to crumble, had dreamed of and plotted for a unified nation under the protection of Holy Russia. It is common knowledge that the statesmen of the Muscovite Empire of the North had encouraged and assisted the revolutionary movement which aimed at the detachment and liberation of their kinsmen from Austrian and Hungarian rule.



HUNGARY BEFORE AND AFTER THE WAR

(The diagonally shaded portions ten years ago were part of the Kingdom of Hungary. Bosnia and Herzegovina, belonged in common to Austria and Hungary.) (American Review of Reviews.)

I WANTED to stand on the spot where the young Serbian revolutionary, Gavrilo Princip, with the active assistance of Serbian military authorities and the connivance of Serbian statesmen, assassinated the Archduke Ferdinand, heir to the Austrian throne, on that fateful June 28th, 1914. I went to the corner where the first bomb missed its royal target and traced the course of the Archduke's automobile to the City Hall and back down the river bank until the chauffeur, making a fatal wrong turn, backed up and by an epoch-making coincidence came to a standstill in the narrow street only a few feet from where Princip was stationed. Two shots rang out and the royal couple fell fatally wounded. Within a few moments both were dead, but centuries will elapse before the last trace of the terrible consequences of that mad act is erased from the face of the earth.

As I stood there on the very corner, looking up at the memorial tablet which had been placed on the side of the nearest building, I was overwhelmed with the tragic irony of it all. What a commentary on the stupid blunders, the greedy ambitions, the passionate hatreds, the insane fears of statesmen and peoples

everywhere! How amazing a world situation in which two shots from the revolver of a mere boy, half-crazed with the emotions of super-patriotism, could summon tens of millions of armed men from all corners of the globe and produce the most awful catastrophe of history!

Professor Fay and other historians have proved conclusively that none of the governments wanted a world war in 1914. They stumbled and staggered over the precipice. If the present League of Nations had existed then and had been as strong as it is now, there is plenty of reason to believe the World War might have been averted. The pre-war anarchy between nations placed the peoples of the world at the mercy of a half-demented assassin who ignited a fire which will not die out for centuries. The League is still weak and inadequate, but year by year it is becoming the mightiest bulwark of peace. Without it, one may say with dogmatic certainty, the Balkan countries would fly at each other's throats within a decade. Peoples of the west should never forget that on two previous occasions isolated events in the Balkans led to general European wars. In the summer of 1875 a revolt in a remote village of Herzegovina eventually involved five powers in armed hostilities and led to the important Congress of Berlin. Thirty-nine years later in

the neighboring province of Bosnia a Serbian assassin again let loose the hounds of war.

One cannot be sure that the League is yet strong enough to cope with the most serious crisis which may arise. What would happen if the King of the Serbs, Croats, and Slovenes should be murdered in Macedonia by a Bulgarian patriot, no one can say. The situation might again get out of hand if the King of Roumania visited Bessarabia and died there from a Communist bullet. But one thing is certain: if peace is preserved much of the credit must go to those statesmen who have created and strengthened the League and other international agencies of justice. The gaps in the Covenant need to be filled up and the last vestige of legality removed from war. But no pact renouncing war, no arbitration agreement, no international court—nor all combined—constitute an adequate substitute for the League, with its periodic conferences, its permanent secretariat, its machinery for collective decisions and common action in emergencies. Safety for the people of the United States will be found not in the effort to follow a policy of isolation, nor by exclusive reliance upon treaties outlawing war, nor merely by drastic reductions of armaments, but by enthusiastic coöperation with other nations to create both the will to peace and the machinery of peace.

The Student Invasion of Europe

R. W. ABERNETHY

PART II

THE thesis advanced in the first part of this paper was that in so far as the 20,000 young pupils from our American colleges and universities who go abroad each summer are more tourists than students, they do not differ much from ordinary tourists, and as such are helping to widen the gulf of misunderstanding and dislike between Europe and America. An attempt will be made in this final section to show how the few among the 20,000 whose attitude is more student than tourist can help bridge that gulf.

The distance from the traveler who is a tourist to the traveler who is a student is so great that we might negotiate it better if we examined a species in between these two extremes. This is the avid internationalist. There is a rapidly growing group in this country which believes that the solution of all problems lies in internationalism. It is unfortunate to see many young liberals, otherwise encouragingly sane, holding aloft this banner. I say unfortunate because a motley crew is there gathered. There are those who think that because internationalism is the panacea they must forthwith cultivate it. They accordingly set about making

themselves over into internationalists, not realizing that internationalism like character cannot be directly inculcated. It is a by-product in the form of an attitude or spirit that emerges from having met a succession of life situations with tolerance, sympathy, intelligence, and good will. These who go chasing internationalism as an abstract ideal are on a false scent.

Again, some contend that the mere fact of going abroad changes a man by some strange alchemy from a provincialist to an internationalist. Travel, as Messrs Chesterton and Belloc might say with side-long glances at each other's girth, certainly does broaden one. But it may broaden one's dislike to include certain countries and peoples who previously existed only as names. Tolerance and understanding are not inevitable fruits of travel.

There is furthermore a group which maintains that if Americans only knew French and German and Italian and Spanish, the Golden Age would be with us. More nonsense. Knowledge of languages does not necessarily bring a healthy internationalism, as is clear to anyone who has studied the history of European

their plane, and the great propellers, revolving, crash their way through the strange thickness of that bodiless enemy. For a great distance, as they rise, there is to be heard the surging shout of that prayer—"the eye, the ear, the touch—we too would attain!" And at the last, the one despairing cry: "You are gods and know. We but imagine. . . ."

The plane, as fresh as if it were beginning its journey, breasts the warm air of morning, and as they clear the island, its pale mauve beauty lies like a thickening of air to pearl, to haze, and swiftly thins to empty distance. Only the high blue, the low blue, the orange flowering of the sun remain, and the splendid speed of their going.

"No eye, no ear, no touch . . . gad!" says Lucien.

He stares at the others; they are pallid and wondering.

"Do you think we *are* gods?" he asks in a tone of reason.

No one laughs. They look at one another and away

to the numerous horizons, and all are suddenly as awkward and self-conscious as adolescents.

"The eye, the ear, the touch," says Monica, as if she had never heard of these things.

There is a brief silence of a thousand miles. Then Lucien observes, very low: "Is it possible that we *hadn't* exhausted the possibilities? Is it even possible that our parents' drunkenness of the senses is only a childish malady, like measles. . . ."

"I expect we should overlook their baby ways," says Monica.

"Shall we head back to Earth and see it through?" Lucien now brings out. He is at the control, and he glances back while the plane, a golden bird, lifts and touches at the aisles of the spaces. "What do you say?"

They answer dreamily.

"We may as well."

Dreamily Lucien turns the nose of the plane in the general direction of Earth, a scant eleven days distant.

Turkey in Transition

KIRBY PAGE

TURKEY is being revolutionized from center to circumference. The whole life of her people is being radically transformed. Changes that have usually required centuries are being crowded into a decade. In the realm of politics, education, social life and religion, a millennium has passed since 1900. Rash indeed would be the man who ventured to predict the course of events during the next thirty years. A brief stay in Constantinople and Angora and a journey far into the interior permitted, to be sure, no exhaustive observations, but it did enable me to form certain vivid impressions of prevailing conditions.

The rise of an intense nationalism is the dominant fact about modern Turkey. Mustafa Kemal Pasha and his colleagues are resolutely determined to transform their country into a progressive state modeled on Western lines. Their eyes are turned to the future not to the past, to the West not to the East. They desire to preserve only that portion of their ancient heritage which contributes to the creation and strengthening of a modern nationalist state. Ideas and agencies which will aid in the realization of their supreme objective are eagerly appropriated from Europe and America. But customs and practices and institutions which stand in the way of Turkish nationalism are ruthlessly attacked and many of them have already been destroyed. One test is applied to every aspect of life: does it further the interests of nationalist Turkey? If so, it must be conserved and cultivated; if

not, it must be swept away. No social custom, no cultural idea, no religious practice can escape relentless examination. "By their fruits" is the criterion now being rigorously applied all along the line.

I.

THE first task that awaited Mustafa Kemal Pasha and his band of patriots was the driving out of foreign troops and the overthrow of the paralyzing Treaty of Sevres which had been imposed upon Turkey by the victors in the World War. Judged by outward appearances no nation could have been more completely crushed. The "sick man of Europe" seemed to be gasping his last breath. Yet so rapid was the resuscitation that within three years after the formation of the Nationalist party in October, 1919, all foreign foes had been slaughtered or driven across the borders and the humiliating Treaty of Sevres replaced by the victorious Treaty of Lausanne. Rarely in history has there been so drastic a reversal of national fortunes within such a brief period. This amazing achievement was due to the skill and bravery and sacrificial devotion of the Turkish nationalists, to the exhaustion and war-weariness of the Allied peoples, to the divided councils of the war victors and to the actual assistance rendered the Turks by certain Allied powers. The fact that the Turkish leaders made no attempt to regain the regions lost by the World War—Iraq, Syria, Palestine, Arabia, the Hejaz, and tech-

looking. They are looking at us. They are speaking to us."

As if her power to discern had communicated itself to the others, they all fall silent and begin to hear the pulsings of other beings, their speech, but with no words.

"God, they have eyes!"

"They hear. . . ."

"They speak with mouths."

"And see the soft surfaces of their flesh. . . ."

"Hands . . . feet . . . motion. They have attained, they have attained!"

Lucien speaks out with an effort, and his voice sounds thunderous.

"Why shouldn't we have eyes and hear? Why shouldn't we move and feel?"

There is silence. Then the pulsing comment goes on:

"These, it is to be seen, are gods."

Suddenly Lucien laughs, and they all laugh—abandoned, delicious laughter. Gods!

"Who then are you?" Merle asks reasonably, raising his voice as before a country telephone on Earth.

The reply comes to them all, not as words uttered in a voice, but as the stuff of a dream neither spoken nor yet literally heard.

"We are those who inhabit this planet—the sole created creatures of the universe."

"Oh, *are* you?" mutters Evadne.

"Doubtless we are your handiwork, since you are gods and have attained."

"Attained *what*?" Lucien asks irritably.

"Organs of sense," comes the answer, uttered with incredible wistfulness.

"Organs of sense! Oh, come now," says Lucien, sitting up. But when he looks about, he sees only the recumbent forms of his companions, and he resumes their posture, and listens again.

" . . . a legend that ages ago we too possessed these powers. It is told that to us, who were formless and without power save the power of spirit, there began at one time the development of the eye—think, think!—of the eye itself. Through the whole race of us the news spread, and the one being in whom the eye had faintly formed so that he could *look* out—as the word is—and could see what was without, that one being was a god to us and was visited by thousands, groping their way toward him. But at last everyone disbelieved what he said, and he was burned. We are formless, but our substance burns. Ages passed and then in one there were signs of hearing—and he walked in a trance and reported sounds—he called them so—soft and infinitely pleasing. He tried to make the others know. For a time they believed and ran about, hoping and expecting. But what he heard was childish and trivial—what he heard was air and

water in motion and such impossible stuff, and he, too, was burned. Later one rose who claimed that food had flavor, and another that there was in the air that which he called fragrance; but these could make nothing clear, and no one listened, and the two died, protesting, and were called mad. Now at last—gods that you are, tell us if this too is madness!—now at last there are those among us who grope out with our hands toward one another, and we call this 'touch,' and we imagine, we imagine. . . ."

The words fall into clamor and confusion, and are lost. Now over all sound farther voices, saying:

"It is impossible. No one has ever attained to these things. It is a dream. It is sovereign folly." But yet there comes once more that piercing word: "We imagine, we imagine. . . ."

Lucien springs to his feet, and the others, roused by his voice, rise and gather about him:

"Do you believe," he demands, "that these are creatures who have no use of the senses?"

"But I thought on the other planets one had perhaps ten senses instead of five," Merle objects.

"God forbid!" says Shirley. "What would our parents be like then?"

Out of the air rises that urge now strong enough to reach them as they stand—not voice, not word, but voice and word of a dream:

"Give us the eye, the ear, the touch. Gods, our gods, give us these!"

And suddenly, pressing in upon them like fierce water, like a whipping wind, come violent, viewless forces, laying hold on them as water and wind lay hold.

"My God!" Lucien cries, thrusting out with his fists; but his hands pass through furious air and beat upon the surging sunlight, keeping back not a fraction of that pouring power. And now they all stand struggling, striking out, seeking to lift their faces above those inimical clinging pressures.

"This is death," cries Merle, in a voice hardly to be heard.

"Gods! Gods! Give us the eye, the ear, the touch . . ." the clamor goes on. "We imagine, we imagine, and we would attain. . . ."

"My dear b-beings," Royal tries to articulate, "we have no power—we aren't gods—we are creatures." "You are gods!" comes the violent reply. Give us the power of the senses. We would have the senses, the seed of the gods. . . ."

The viewless violence thunders and closes in upon them.

"Let's cut and run for it!" Lucien cries.

They sweep down the pleasant slope, beaten upon and pursued by the unseen. Hand in hand, Lucien and Monica run, her strong arms fighting as his fight. Some stumble and are borne down and are dragged up by others. Choking and smothering, they pour into

nical sovereignty over Egypt and Cyprus—proved to be a source of strength. The territory of present Turkey is compact and contiguous and the population is overwhelmingly of one racial stock. "Turkey for the Turks" now gives promise of realization.

II.

The abolition of the Capitulations was necessary to the freedom and autonomy of Turkey. Consequently this was one of the major efforts of the nationalists. For a thousand years foreign residents in Constantinople were by treaty accorded special immunities and privileges. As early as 1911 such a treaty was negotiated between the Byzantine Government and a Russian prince. Following the crusades these treaties were called Capitulations. The practice survived until the outbreak of the World War when it was renounced by the Turkish Government. Under the Capitulations, groups of foreigners were subject only to their own laws, courts and judges. They were exempt from Ottoman taxation except the *advalorem* export and import duties, and even these rates were fixed by treaty and could not be increased except by mutual consent. These special privileges were regarded by foreigners as necessary because of the corruption and tyranny of Turkish officials. With extreme reluctance the foreign powers consented to the abolition of the Capitulations by the Treaty of Lausanne. Nationalist Turkey is now mistress of her own household and all foreigners are subject to Turkish laws, courts and officials. While it would not be true to say that all rights of foreigners are adequately safeguarded or that they receive absolute justice, their worst fears certainly have not come to pass and there is reason to anticipate a steady improvement in the administration of justice.

III.

TURKISH nationalism was confronted with internal as well as external foes, and it was found necessary to abolish the sultanate. In 1909 the Young Turks had deposed Abdul Hamid, the corrupt tyrant who had reigned since 1876, and substituted his brother as Sultan. Now it seemed advisable to do away with the office altogether and replace the Sultan with a President. On November 16, 1922, the National Assembly placed Mohammed VI on trial for treason and on the following day the Sultan fled to Malta on a British dreadnought. Some months later Mustafa Kemal Pasha was elected the first President of the Turkish Republic and has since ruled with an iron hand.

IV.

The abolition of the sultanate brought the nationalists face to face with the grave problem of the future

of the Caliphate, due to the fact that for centuries Turkey had been a theocratic state, the Sultan-Caliph combining in himself the functions of political autocrat and religious primate. The situation was further complicated because the Caliph was not merely head of the religious system of Turkey but also the spiritual sovereign of all Islamic lands. The Caliph was venerated by Moslems as the supreme representative of Mohammed, the Bearer of the Mantle of the Prophet. The nationalists at first thought that they could separate the political and spiritual functions, reserving the former for the National Assembly and appointing a new non-political Caliph. And on November 19, 1922, Abdul Mejid Efendi was elected to the Caliphate by the National Assembly. Only a brief period, however, was required to convince the nationalists that a dual government of this character was too dangerous to be tolerated and on March 3, 1924, the National Assembly passed a law entirely abolishing the Ottoman Caliphate, expelling Abdul Mejid Efendi, and providing for the separation of church and state. This was one of the startling and unexpected acts of history. Five years previously such a step would have been unthinkable.

V.

Another major plank in the nationalist platform is the separation of religion and education. A determined and successful effort is being made to make the Turkish educational system entirely secular in character. Numerous drastic measures have been adopted in the attempt to break the power of religious leaders and institutions. All governmental religious foundations have been abolished, including the Ministry of Wakfs or religious endowments. All religious orders, including the Dervishes, have been abolished. Schools and colleges are under the rigorous supervision and control of the civil government. Pupils in the fourth and fifth grades of the public schools are given Moslem instruction twice a week, but the teaching, by no means orthodox Islam, is rather a strange mixture of religion, ethics and nationalism. Christian schools and colleges are permitted to hold services of worship and to give religious instruction to Christians but are not allowed to proselytize. The avowed purpose of the government is to separate religion and education as completely as possible. A recent amendment has eliminated the clause that Islam is the religion of Turkey, and officials are no longer required to take a religious oath. The radical nature of this program of secularization will be more clearly understood when we recall that at the beginning of the present century the majority of Turkish boys who went to school at all attended mosque schools where most of their time was devoted to memorizing long sections of the Koran in Arabic.

VI.

THE program of nationalist education required not merely the separation of religion and education, it demanded also the scrapping of the Arabic alphabet and the adoption of the Latin letters of the West. The old Turkish alphabet disappeared centuries ago when the Arabs conquered that entire region. To write Turkish correctly has hitherto required a thorough knowledge of Arabic, with the result that the vast proportion of the people have remained illiterate. After some months of warning and preparation, the use of the Arabic alphabet after December 1, 1928, was made illegal by the National Assembly, and the adoption of the Roman letters compulsory. Since that date all books, magazines and newspapers have been printed exclusively in the new letters, although publications previously printed in Arabic characters are allowed to circulate. For some time the major energies of the nation were devoted to the mastery of the new alphabet. Children and adults alike went to school and learned to read in the new letters. Within a few weeks some 600,000 adults learned to read newspapers printed in the Roman letters. Even if one feels inclined to discount heavily the optimistic reports concerning the rapidity with which the entire population is learning to read, the probability remains that the present 80 to 90 per cent illiteracy will be reduced to 10 or 20 per cent within a decade or two.

VII.

The separation of religion and law is another accomplishment of the present government. For centuries the Koran had constituted the foundation of Turkish law, and the doctors of Islam had occupied the chief legal posts. All this has now been superseded by a new legal system. The judicial codes have been modernized. The new civil code is based upon the Swiss code, the penal code upon that of Italy, and the commercial code upon the German. Many years will doubtless be required before the Turkish administration of justice reaches the high level of some Western nations, but that genuine progress is being made cannot be questioned.

VIII.

Drastic social changes were required before the objectives of the nationalists could be reached. Here also incredible transformations are being wrought. The position of women is being revolutionized. The former seclusion is rapidly passing away, and in cities the wearing of the veil is being abandoned. I was in Turkey three days before I saw a single veiled woman. Even in the villages of the interior a majority of the women were unveiled. To realize the drastic nature of this change one must keep in mind the fact that formerly for a Moslem woman to appear in public

with her face exposed to the gaze of men was considered as shameful as it would be for an American woman to appear on the streets nude to the waist. Now the Province of Trebizond has prohibited the wearing of the veil on hygienic grounds. Social dancing between the sexes is sweeping the country. Short skirts and low necked dresses are as popular as in the West. Polygamy was rapidly disappearing in the cities because of economic reasons when in 1926 it was made illegal throughout the nation.

The law of November, 1925, making the wearing of hats compulsory for all male citizens was far more radical than it appears to Western peoples. A special headress was the means of distinguishing a person of one nationality, religion and occupation from another. The abolition of the fez and the substitution of the hat have made it impossible for Moslems to comply with the double requirement that during prayer the worshipper must keep his head covered and at the same time touch the ground with his forehead. In some regions hostility to the new law was so great that armed forces were required to suppress the mobs. A decree has been issued ordering all citizens to adopt surnames. A movement is under way to change the Moslem day of worship from Friday to Sunday on economic grounds.

IX.

A transfer of the capital from the Bosphorus to the interior was necessitated by the nationalist program. Constantinople, or Stamboul as the Turks insist that it be called, is too much dominated by Europeans and is too vulnerable in wartime; consequently Angora was selected as the site upon which to build a national capital with ample seclusion and security. Angora is indeed a living miracle. From a medieval fortress on a barren hill it is being transformed into a modern capital along European or American lines. Old quarters are being demolished and imposing stone buildings erected; streets are being widened and paved, up-to-date improvements are being introduced. The modern bank buildings are handsomely furnished and equipped with the latest office appliances. The finest of the new hotels would be an object of extravagant boasting in any American city of similar size. The rates are as high as those charged on the Riviera. Along the streets taxicabs and automobiles compete with oxcarts for the right of way. Half a million dollars has been expended on a magnificent new home for the Ojak, a national social and cultural club for young people. The extent of the mineral resources of Turkey has never been measured accurately, but is undoubtedly considerable. Vast resources of timber are available. Along the seacoast are areas of exceedingly fertile soil. At the headquarters of the national railway administration we saw

an impressive map indicating the new railway under construction.

ALL these remarkable achievements of the Turkish nationalism appear even more amazing when one recalls the handicaps that have been overcome and the barriers surmounted. Politically they had a heritage of tyranny and corruption for many centuries. For six hundred years Turkish politics and government were characterized by dishonesty, intrigue and treachery. The autocracy of the successive Sultans afforded no opportunity for training in democratic self-government. The cream of Turkish manhood was continuously decimated by a never-ending series of wars. From 1911 to 1922 the Turks fought almost daily in the war with Italy, the Balkan wars, the World War, and the conflict with Greece. The casualties and devastation of these five wars within twelve years placed a staggering burden upon the impoverished population.

The country as a whole is desperately poor. Much of the soil is arid and barren. We rode for thirteen hours on a train through a desolate region. Practically the only habitations we saw were primitive Bedouin tent colonies and miserable village huts. A glance at a relief map shows that most of the interior of Turkey consists of a high plateau with insufficient rainfall. Agricultural methods are exceedingly primitive and the average yield pitifully small. Some regions have had five successive years of poor crops. Artificial fertilizers are rarely used, and manures are burned as fuel instead of being used to enrich the soil. Industry is in a backward state. Skilled workmen are scarce and receive the comparatively high wage of from two dollars to four dollars per day. But unskilled workers receive only fifty to seventy-five cents daily. Taxes are exceedingly high. A huge national debt was inherited. The adverse trade balance is severe. Transportation facilities are wholly inadequate. Very little foreign capital is coming in, due to the severe restrictions imposed by the Turkish fears of foreign domination. Illiteracy is general. The health of a considerable proportion of the people is bad. Malaria, tuberculosis, venereal disease, trachoma and dysentery are especially prevalent.

Recognition of the almost unparalleled achievements of the Turkish nationalists in the face of such stupendous obstacles should not, however, blind us to their shortcomings and perils. The present government is a military dictatorship. The members of the National Assembly were hand picked and are under the almost complete control of President Mustafa Kemal Pasha, who is everywhere acclaimed as the Gazi or Victor. No opposition party is tolerated. The freedom of the press and assembly are drastically abridged. Most citizens are illiterate and wholly lacking in political experience. A truly representative govern-

ment cannot be created for many decades to come. Everyone is constantly asking: "What will happen when the Gazi dies?" The answer is a deep mystery. He now wields illimitable power over the people. His prestige equals that of Lenin before the death of the latter. Without the adoration and loyalty of the masses for their victorious leader, the superlative achievements of the past seven years would have been utterly impossible. Only time can tell whether a worthy successor will be found or whether Parliamentary institutions will become sufficiently well established to conserve these marvelous gains or, on the other hand, whether the Gazi's death will usher in a period of chaos and retrogression.

A second cause of apprehension is the scarcity of men of high moral character for positions of leadership. Permanent success depends absolutely upon the securing of a sufficient number of officials with honesty, integrity and devotion to the public good. One hears disquieting stories about the prevalence of graft. Drinking among officials seems to be on the increase. The Gazi himself is notoriously dissolute. Indeed the rumor is persistent that he is drinking himself to death. The Mayor of Maras recently officiated at the public opening of a brothel in much the same way that the mayor of an American city dedicates a new baseball park. The rapid and thorough disintegration of Islam offers hope of recovery from many of its blighting effects, but there are possibilities of disastrous losses as well. Devout Moslems have usually been total abstainers. At present most educated Turks are either agnostics or atheists and lack the disciplines of religion. Whether secularized Turkey can produce men of self-control, integrity, and public spirit in sufficient numbers remains to be seen.

The prevalence of an extreme form of nationalism is also a cause for concern. No one can question the values nationalism has brought to Turkey during the past decade. On the other hand, it is impossible to forget that excessive nationalism has frequently been a terrible curse to mankind. It has created suspicions, fears and enmities. It has invested the doctrine of national rights with the sanctity of a divine revelation. The dogma of national sovereignty has been exalted to such a height that it constitutes a major barrier to international coöperation. Whole populations have been aroused to such a frenzy of loyalty that no crime or atrocity was too dastardly to be committed in the name of patriotism. Turkish nationalism, like every other brand, is potentially unifying and constructive, but it is also as disruptive and devastating as a keg of dynamite. If ignited by some crisis it may explode with calamitous consequences. The Turks are confronted with a universal problem: how to conserve the values of their new nationalism and at the same time avoid its perils.

Not in the Headlines

San Francisco Labor Party

A group of trade unionists in San Francisco have formed a local labor party in order to put over municipal ownership. The platform which has been adopted demands that all public utilities be municipally owned and operated, and that the private street railway systems be taken over and a unified transportation system instituted.

In China

Announcement by the China International Famine Relief Commission of Peking that there are 40,000,000 persons reduced to the verge of starvation by wide-spread famine, has been followed by cables telling of the death from typhus in a single famine-stricken province of 13 American and foreign missionaries, who were engaged in relief work. The American China Famine Relief Organization is endeavoring to raise \$4,000,000 to save the lives of the famine victims.

Fighting the Injunction

In order to prevent injunctions in labor disputes, the A. F. of L. is sponsoring a Federal injunction bill. The bill will seek to cure the injunction evil not by forbidding them outright but by narrowly prescribing the condition and procedure under which injunctions may be had and may be enforced.

Mexican Good Will

In 1928, under the auspices of the Committee on World Friendship Among Children, American boys and girls sent schoolbags to their Mexican neighbors. In 1930 Mexican children plan to reciprocate the message of good will. A million and a quarter children of primary school age will share in the sending to the United States of forty-eight exhibits of the arts and industries of their country. There will be one exhibit for each state.

Internationalizing College Students

At Smith College and the University of Delaware it is possible for members of the junior class to spend their year abroad studying and traveling, chiefly in France, at the same time receiving university credit toward their degree. Students are chosen on the basis of scholastic standing, proficiency in French and temperament. Lodgings with French families, courses at the Sorbonne, attendance at operas and plays, visits to museums and historical shrines, and contacts with French people are arranged for the young people by those in charge of the group.

French Employment Bureaus

In contrast with the city of New York which has only four free public employment bureaus, Paris has twenty-five such bureaus. Since the war the French government has built up a system of public employment bureaus which in Paris alone places an average of one thousand workers per day without cost either to the workers or their employers. Private commercial agencies, of which there is a much smaller number than in the United States, are strictly regulated by the government and are not allowed to charge the workers any fees.

Paxton Hibben Memorial Hospital

As a memorial to Paxton Hibben who died in 1928 after spending several years in famine relief work in post-war Russia, a children's hospital bearing his name is to be opened in the Crimea on the Black Sea. There children suffering from tuberculosis may have the benefit of the mild climate and the sea air.

Polish Youth and Peace

Nine organizations, including the Y. M. C. A., the Students Christian Association, two League of Nations groups, the Young Pacific Association, and the Union of Young Independent Socialists, have formed an amalgamated movement in Poland for the promotion of peace.

How to Spend Ten Million

Suggesting a plan for student traveling scholarships, international exchange of news, and international student conferences as the best way to spend \$10,000,000, Armond S. Fitzer, sophomore at the University of Southern California, won a prize of \$1,000 in the Chicago Evening *American* contest last July. The contest was conducted in answer to the request of C. Harold Smith for advice on how best to spend \$10,000,000 to aid humanity.

National Minorities

The struggle for political rights and cultural autonomy among the thirty million peoples in Europe who live outside the boundaries of countries to which they belong has been exceedingly severe during the past few years. Appeals to the League of Nations have often resulted in severe prosecutions notably in Poland, Jugo-Slavia, and Roumania. The worst conditions of repression, however, exist in Macedonia, the South Tyrol, and Polish Ukraine. Hundreds of Macedonians are in prison in Jugo-Slavia, and hundreds more have been slain in the strife.

Social Insurance on the Continent

In Germany, where a social insurance law exists including a modified insurance against unemployment, employers' bodies are waging a hard campaign to weaken the Act, and trade union leaders are calling for determined resistance. In France, which last year enacted a mild social insurance law with moderate provisions for illness, maternity, invalidism, old age and death, but not for unemployment, the labor forces are having all they can do to prevent repeal or amendment of the law they regard as only an important first step, and which was instituted after ten years of arduous effort.

Mohammedan War Resisters

In Algiers there is a Mohammedan sect called the Mozambites. According to the War Resisters' International they are vegetarians and total abstainers from alcohol. Believing in world brotherhood, they object to military service. Before the War, the French government gave exemption to the Mozambites, numbering 45,000. In 1914 this pledge was broken, and many, when called to the army, became war resisters. They are still struggling against the military machine. The W. R. I. reports that it is hard to establish friendly contact, since the Mozambites believe that European influence is demoralizing.

A Hyde Park Mass Meeting

By KIRBY PAGE

LONDON was not at all excited about it. But to the Americans who were present, it seemed a remarkable demonstration. It was held on Saturday afternoon, July 16th. Led by a choir and a band, the parade marched from Bedford Square by way of Oxford Street to Hyde Park. From seven stands arranged in a circle, forty-nine speakers, one after the other, addressed the assembled throng on "The Social Message of Christianity." At the conclusion of the fervent addresses, a momentous resolution was presented for consideration. Almost unanimously it was passed by the assembled thousands. The resolution reads as follows:

"In face of the collapse of our existing economic, industrial, and social order, and of so much blindness in statesmanship, this meeting urges all men and women of good will to recognize that the solution of the deadlock can be found only in the practical application of the principles of Christianity to all the departments of human life.

"It declares that a persistent refusal to apply these principles of Truth, Justice, and Brotherly Love is a denial of Jesus Christ, who lived and died for their establishment on earth.

"It further records its conviction that the present system, being based largely on unrestricted competition for private and sectional advantage, must be brought to an end, since it fosters the sins of avarice and injustice, lays a yoke of thralldom upon masses of men and women, and leads almost inevitably to war.

"Therefore, this meeting calls upon all Christian people to find in the failure of the old society a supreme opportunity for the building up of a new order that shall be founded on brotherly cooperation in service for the common good."

To an American onlooker this demonstration seemed highly significant for four reasons.

First, the resolution itself is certainly significant in that it is by far the most vigorous pronouncement that has come thus far from any church body or group of important Christian leaders in England or elsewhere. The declarations of the Lambeth Conference of Anglican Bishops and the Social Creed of the Federal Council of Churches, the latter of which has been so bitterly attacked by certain groups in America, are mild documents as compared with this resolution.

Secondly, the resolution becomes still more significant when the personnel of the forty-nine speakers who urged its adoption is analyzed. A number of the most influential clergymen in the British Isles were included in the list of speakers. Among others were the following: At least four Bishops of the Church of England, a Dominican Father and several Roman Catholic priests, Congregational, Free Christian, Methodist, Baptist, Presbyterian, and Unitarian clergymen, and representatives from the Friends, the Free Religious Movement, college professors, and trade union leaders. Many of the individual names will be recognized by

American readers: Bishop Temple, of Manchester; Dr. W. E. Orchard, of Kings Weigh House; Rev. F. W. Norwood, of the City Temple; Dr. A. E. Garvie, of New College; Rev. Tom Sykes, of the National Brotherhood Federation; Noel Buxton, Labor Candidate for Parliament; Father Vincent McNabb, of St. Dominic's Priory; Miss Muriel Lester, of Kingsley Hall; Miss Margaret Bondfield, of the National Federation of Women Workers.

Thirdly, the attitude of the police and the authorities seemed significant to an American. Speaker after speaker emphasized the collapse of the existing industrial and social order and spoke of the imperative necessity of replacing the present system of unrestricted competition with a system based upon cooperative activity. Many of the speakers expressed the conviction that the present system should be brought to an end as quickly as possible in order to prevent the further exploitation and degradation of the masses. In America these addresses would have been called revolutionary, and in all probability some of the speakers would have been arrested and sent to jail for seditious utterances. Not so in London. The police were present in large numbers at the demonstration. Their purpose, however, was not to arrest the speakers but to see to it that they were not interfered with during their addresses. The whole demonstration occurred within sight of Kensington Palace, with the Houses of Parliament only a few minutes away.

In order to prevent certain Americans from becoming unduly alarmed at the thought of revolution in England, let us hasten to say that the revolution urged by the speakers was not one of violence and bloodshed, but a peaceful, constitutional revolution. In fact, the whole demonstration was arranged under the auspices of the Fellowship of Reconciliation, an out-and-out anti-war society, opposed to all forms of violence. There does not seem to be even the remotest possibility that there will be a bloody revolution in England. It does seem certain, however, that fundamental changes will be made in the industrial system within the next decades.

Finally, the whole demonstration seemed significant as typical of the new interest being taken by the churches and religious leaders of England in social and industrial problems. Large numbers of clergymen have become members of the Labor Party and are seeking in every possible way to aid in improving the conditions of the working classes. It is not fair to say that the Church as a whole in England has become aroused to a full sense of its responsibility in helping to solve the complex problems of industry, but it is undoubtedly true that there is an increasing desire on the part of Christian leaders to render all possible assistance to the depressed classes and an increasing activity on their part to this end. Many of the outstanding labor leaders are themselves active members of churches, and some of the most influential are lay preachers, including Arthur Henderson, one of the most important labor members of the House of Commons.

The Americans who were present in Hyde Park on this Saturday afternoon went away wondering why such a demonstration has not been held in the United States.

German, and the Poles are hardly capable of organizing industry or anything else, except perhaps an army under French generalship. The country has in fact been thoroughly Germanized for some seven centuries. But France refused to abide by the plebiscite, and demanded the richest part of the province for her protégées, the Poles. Without consulting her Allies, she required Germany to prepare for the transport of a French division through German territory. Germany, in correct diplomatic form, replied she would grant facilities if the demand came from the Allies as a whole. Whereupon France called heaven and earth to witness that she was being insulted by her prostrate foe. Our Government definitely refused to support her or to co-operate, but demanded a meeting of the Supreme Council first. A breach appeared inevitable until France gave way, agreeing to a meeting of the Supreme Council in Paris, where the despatch of reinforcements to Upper Silesia might be agreed upon if it seemed necessary. So the matter stands as I write, and the Supreme Council is on the point of assembling.

THE FUTURE DIVERGENCE.

This particular trouble may be tided over, but I do not see how an ultimate breach can be avoided so long as France continues her present European policy. Her main object is to crush Germany forever by depriving her of mineral and industrial wealth, and further by splitting her up into a loose collection of small states, one of which—the Rhineland—should be directly under French control, or even amalgamated with France. This policy is prompted chiefly by fear—fear of German revenge—though partly by the greed of financiers who hope for valuable concessions from Poland, which, indeed, they have probably received already. Our country, on the other hand, is not only disturbed at the arrogant use that France is making of her military power, but perceives that the utter ruin of Germany implies the permanent impoverishment and distress of Europe, and the loss to us of an important customer. We have not studied Norman Angell and Keynes in vain. And, besides, we know very well that yielding to the French demand will almost certainly be followed by the overthrow of the present moderate and friendly Government in Germany and the succession of a Government that might be militarist or might be bolshevist, but in either case would be difficult to deal with, and would probably ensure the renewal of war. Between these two divergent aspects of Europe I can see no permanent compromise, and if our representatives upon the Supreme Council yield to French fears and ambitions, the future of the Alliance and of Europe is darkened again.

In any case, if the Council gives itself time to sit down and our Prime Minister is not in a desperate hurry to settle the Irish question or to speed away to your conference in Washington, its assembly will almost amount to a revival of the Treaties of Versailles and Sèvres. All Poland will have to be reconsidered, and then there are the war between Greece and Turkey, the position of Persia, Syria, and Mesopotamia, and the appalling famine in Russia. At home we have troubles enough of our own. The bill impudently called "The Safeguarding of Industries Bill" is extremely unpopular, not only with economists who see in it the restoration of protection in its most corrupt and insidious form, but even by big business people, who know very well

it will hamper all industries except the few which can secure special treatment by one means or other. In a sudden passion for economy, owing to the formation of an "Anti-Waste Party" among the Conservatives themselves, the Government has broken its solemn pledges to the farmers and agricultural laborers by repealing the "Corn-Production Act", and dissolving the Wages Boards, which less than a year ago it declared essential for the country's existence. It has broken its pledges to the County Councils and ratepayers by withdrawing the subsidies promised for house-building, and flinging to the wolves, not only Dr. Addison, the Minister of Health, but health itself. It has frustrated all hope of temperance legislation by the terms of its decontrol of the liquor traffic, and by putting up the Lord Chancellor (not a conspicuous teetotaler in former times) to defend hard drinking in a speech more pernicious even than the high-principled praises of inebriation chanted by Belloc and Chesterton. It is hard to say what class of the country the Government has not offended or betrayed. Yet if Mr. Lloyd George really succeeds in securing a permanent peace with Ireland, and in co-operating with your country for a general disarmament, he will be crowned with such a halo of success and well doing that even I, who am ranged among his most determined opponents, would not grudge him a long, if not a lifelong, term of office and power.

LATER: The announcement that de Valera and his Cabinet are summoning the Dail Eireann for August 16th does not make any real difference to my estimate of the Irish question; for it was expected, though not quite so soon. The result will of course be known to you long before this letter is published, and I need only say that we regard the announcement as a further hope of peace. It gives the British Government a chance of fresh conciliation by the release of the thirty-six members of the Dail now in prison or interned, and I can hardly doubt that the vast majority of the assembly will loyally follow the advice of the Irish President, and especially of Arthur Griffith, both of whom will, I believe, recommend a practical scheme of settlement. The burden of rejecting peace is likely to lie on the extremists of the Six Counties of Ulster, led, not so much by Sir James Craig, as by the Covenanting Presbyterians and Orange Lodges who still cling to the religious and political ideals of the 17th century.

Truth and Error

The real lie is to fear the truth and try to stifle it. Even if you were a thousand times right, if you resort to force to crush a sincere mistake, you commit the most odious crime against reason itself. If reason is persecutor and error persecuted, I am for the victim, for error has rights as well as truth. . . . Truth—the real truth—is to be always seeking what is true, and to respect the efforts of those who suffer in the pursuit. If you insult a man who is trying to hew out his path, if you persecute him who wishes, and perhaps fails, to find less inhuman roads for human progress, you make a martyr of him. Your way is the best, the only one, you say? Follow it, then, and let me follow mine. I do not oblige you to come with me, so why are you angry? Are you afraid lest I should prove to be in the right?—Romain Rolland: Clerambault (Henry Holt & Co.).

No. 284 to No. 345
LIVING WITH PEACE OF MIND

by Kirby Page

These devotional readings are free, and may be obtained upon request.

One purpose is for use on the church page of newspapers, and in papers published by local churches.

They are used also in devotional meetings and prayer groups, and for sick visitation.

Missionaries, student secretaries, seminary students, Sunday School teachers, leaders of youth groups, women's societies and other church agencies may send for them. Interested individuals should pass along the word, especially to editors and ministers, that they are free upon request.

KIRBY PAGE
Box 247,
La Habra, California

Help is needed in keeping the mailing list for this series up-to-date. If your address has been changed, please send both new and old addresses, and thus avoid waste. If the address of the individual to whom this was mailed has been changed, please send both new and old addresses.

Readers of these columns are heavily indebted to a devoted Methodist layman, for the many hours of labor in preparing this material for the offset printer.

THE INSATIABLE CRAVING OF MAN

By Kirby Page

In the beginning, the soul
Of man was created with
Ample dimensions for the
Enjoyment of Beauty. 'The
Divine Artist delighted in
Hanging glittering jewels
In the spacious dome of the
Bight, in weaving the
Exquisite tapestry of dawn
In colors enchanting, in
Chiseling from granite the
Glorious majesty of high
Mountains, in carving
Resplendent canyons by the
Gentle might of sparkling
Streams. The Lord of all
Loveliness flooded vast and
Deep caverns with emerald
Blue water, and around the
Edges spread snowy frosting
Of foaming breakers. 'In
Prodigal profusion he
Scattered dainty flowers of
Gracious color and delicate
Fragrance, and in joyous
Abandon filled brown and
Golden foliage by crystal
Lakes with rainbow-tinted
Birds of angelic song.

The heart of man was formed
In the image of the holy
And forgiving God, with
Never-sated hunger and
Thirst after beauty and
Truth and goodness. 'Like
Aspen leaves in a gentle
Breeze, his spirit is
Stirred by the sight of a
Beautiful girl, an adoring
Mother, a sweet infant, a
Handsome, joyous youth, a
Venerable patriarch. By
Inner nature a person is
Driven to create lovely
Objects, a noble life, a
Holy City. 'And when he
Looks upon what he has
Made, and finds it good,
His soul is swept with
Ecstasy of exultation. 'In
gratitude he praises
God for all loveliness,
All nobility, all pure
Integrity, and cries out
For a clean heart, a
Forgiving spirit, and a
Life of deep reverence and
Devotion to the common good.

THIS MIRACULOUS UNIVERSE

by Kirby Page

Wherever man sends his mind, he encounters miracles of God; for miracles are not spectacular acts or events which set aside the laws of the Creator; miracles are mighty works wrought by the mind of the Eternal.

Five thousand stars are visible to the naked eye, two million celestial bodies can be seen through a small telescope, and the great Palomar glass sucks in the light of billions. The last frontier of vision is two billions light years distant, and a light year is six trillion miles. Two billions multiplied by six trillions!

No longer are atoms conceived as impenetrable billiard balls, for it is now known that each atom is a complex universe of whirling energy. Today's list of known molecules contains more than a million entries, and these are being added to at the rate of thirty thousand a year. There are more molecules in a

cell than there are cells in a man, and this latter number, twenty-five million million, is itself ten thousand times as large as the number of people now living in the world. One human body contains a hundred thousand different kinds of protein molecules, with trillions of each variety. The colony of cells called an opossum has kept this pattern the same for eighty million years, and other colonies have held the pattern of a lichen for a billion years--and the lichen first appeared when the earth was in its fourth billion years of old age.

Pick up and comprehensive volume of modern science--"What Man May Become" by George Russell Harrison is an excellent one--and you will soon be aware that it is a textbook of God's miracles. Long ago it was observed that the "foolishness" of God is wiser than all the wisdom of men.

No. 285

THE MIRACULOUS UNIVERSE (2)

by Kirby Page

So powerful is our God that even his "feebleness" is mightier than all the strength of man.

The sun sends daily twenty thousand times as much energy as we Earthians use for every purpose, as much as would be released by two million atomic bombs.

Power beyond human comprehension was required to bring about the Rift Valley, a stupendous fracture in the earth's surface, with a sheer drop of fifteen hundred feet in places, that stretches four thousand miles from the Jordan Valley across the Red Sea, through Ethiopia, Kenya and Mozambique into the sea.

The Laurentian Hills of eastern Canada were born of a succession of volcanic explosions more furious than any the world has known, a vast upwelling of molten rock that engulfed two million square

miles with lava two miles thick.

The caverns of the sea are so deep that if Mount Everest were dropped into their lowest depth, it would be submerged, with a mile of water above its summit. The oceanic mountains known as the Mid-Atlantic Range extend for ten thousand miles and are five hundred miles in width, all beneath the sea, except the Azores and a few other islands.

The greatest edifice ever reared by living creatures anywhere on earth is a monument of tiny coral polyps. The coral structure known as the Great Barrier Reef of Australia is twelve hundred miles in length and five hundred miles in width, and is one of the loveliest and most incredible of all creations, a succession of veritable palaces of the sea.

"The Lord reign; he is robed in majesty; the Lord is robed, he is girded with strength."

No. 286

THIS MIRACULOUS UNIVERSE (3)

by Kirby Page

The heart of a human being circulates eight hundred gallons of blood a day, and can be expected to operate for two billion pumping strokes without failure. On radio waves the sound of a dropped pin can be heard around the world. The human eye can detect a candle shining miles away if it sends even a thousandth part of a trillion of horsepower. It is now possible to measure the ticking of atoms in billionths of a second.

So miraculous is the mind of man that he has been able to create a new type of "brain" that utilizes ten thousand tiny ring-shaped magnets woven in a netting of wires to serve as a memory to store ten thousand bits of information in an instant. An electronic computer can in an hour carry out forty million arithmetical operations, handling ten thousand large numbers a second. Such a machine can solve in an hour problems much too complex for a human computer

to solve in a lifetime.

Some individuals have what are called photographic memories. One young man could glance over any page of one of Shakespeare's plays, and repeat it word for word hours afterward. A small Hindu child was able to multiply any two twenty-digit numbers together in a fraction of a second. Coleridge is said to have written Kubla Khan at feverish speed after it came to him whole on waking from a nap. Beethoven sometimes composed by writing as he was directing.

Alfred Noyes the poet puts these words on the lips of Newton the scientist: "*I seem a child that wandering all day long
Upon the sea-shore gathers here a shell,
And there a pebble, colored by the wave,
While the great ocean of truth, from sky to sky
Stretches before him, boundless, unexplored.*"

THIS MIRACULOUS UNIVERSE (4)

by Kirby Page

A scientist writes, as he survey modern knowledge, "*It is not difficult to see the hand of God in the patterns which protons, neutrons, and electrons take to form molecules to form cells, cells to form tissues, organs, and bodies, and bodies to form social aggregations. No picture of creation is more inspiring than that of a beneficent Creator giving his creatures not a completed universe in which to dwell statically, but a universe of ordered and progressive opportunity.*"

For a billion years life has been evolving on this earth, until a scientist now knows there are "*millions of levels of being alive.*" Even among human beings there are many levels of aliveness. And vast is the range of difference in the realm of the spirit. Some individuals grope and stumble in spiritual darkness, and other persons have eyes for

the invisible. There are Leonardo and Newtons and Einsteins of the spirit, and the towering peak of the range is our Lord Jesus.

The goal of all evolving life is personality with limitless capacity for creative fellowship with men and joyous comradeship with the living God. The pioneer of life trod the pathway which leads to the Beloved Community, and now lives to guide us one by one to spiritual heights sublime.

Miracle of all marvelous miracles is the love of our heavenly Father for every child of every race in every clime, such personal affection that he seeks the lost until they are found, and endeavors in all appropriate ways to bless them with abundant and eternal life. This is the plan of the ages, this is the consummation of the cross of Christ, this is the goal of God's creation.

ILLIMITABLE POWER FOR TWO WORLDS

By Kirby Page

Beyond human comprehension is the power of almighty God. In the material world the force latent within the invisible atom staggers the mind, and in the invisible spiritual realm we are surrounded by energy beyond all our needs. For milleniums of time man remained ignorant of many forms of material might, and to this moment multitudes of human beings fail to utilize illimitable spiritual resources within their reach. Hear this from Alexis Carrel, a great scientist:

"Prayer is not only worship; it is also an invisible emanation of man's worshipful spirit -- the most powerful form of energy that one can generate. The influence of prayer on the human mind and body is as demonstrable as that of secreting glands. Its results can be measured in terms of increas-

ed physical-buoyancy, a greater intellectual vigor, moral stamina, and a deeper understanding of the realities underlying human relationships. ... Prayer is a force as real as terrestrial gravity. As a physician I have seen men, after all therapy had failed, lifted out of disease and melancholy by the serene effort of prayer. It is the only power in the world that seems to overcome the so-called 'laws of nature'; the occasions on which prayer has dramatically done this have been termed 'miracles.' But a constant, quieter miracle takes place hourly in the hearts of men and women who have discovered that prayer supplies them with a steady flow of sustained power in their daily lives."

"Finally, be strong in the Lord and in the strength of his might."

I SIT AND LOOK OUT OVER THE WORLD

By Kirby Page

I sit in my study on a high Hill and look across lovely Groves to the vast Pacific, Twenty miles away. Two Ranges of mountains, the Desert we so love, and Populous communities of Many dialects and colors Are within easy reach. Dawn and sunset and midnight Share their glory with us, And the song of birds Remains in our hearts. For Twenty years and more we Have been blessed by this Loveliness -- "All nature Sings and round us rings the Music of the spheres." I sit in my study and send My mind across the wide Earth, and relive hallowed Experiences in many lands. I see happy homes, little Colonies of heaven; and I See miserable hells where Bitterness and conflict Prevail. The sweep of Imagination brings me face To face with Hunger and

Disease and despair. I Hear the shrill cries of Nationalism and the tramp Of marching feet, and Watch the construction of Bombing planes, guided Missiles, and hydrogen Weapons. I observe hatred, Arrogance, callousness and The desolation wrought by Segregation. I sit and Look out on the miseries And tragedies of mankind, And remember the image in Holy Scripture of our Divine Father as he writhes In anguish over the sorrows Of his people, groaning With groanings which cannot Be uttered. And, at least For the moment, I enter Into the fellowship of Pain and shame; and like Mighty waves there sweep Over me high aspirations And deep, deep yearnings. O God, set my heart on Fire, and rib my will with Steel to do thy holy will.

GETTING READY FOR GOD'S PEACE OF SOUL

By Kirby Page

God's precious gift of peace
Of soul can be received only
By hearts which have been
Made ready -- purged, purified
And disciplined. Serenity
Flows from adoration and
Gratitude, from a self-giving
Concern for human welfare,
From fervent communion with
God and warm fellowship
With comrades in holy
Endeavor. Calmness of
Spirit comes from ardent
Companionship with the
Living Christ. Means of
Grace open to us are the
Saturation of our minds
With the record of Jesus'
Example, spirit, teaching,
Crucifixion, resurrection;
The turning toward God often
During the day, and quiet
Time-exposure of our inner
Selves to the divine Spirit
In gratitude, penitence,
Commitment and faith.
Worship is a gateway to
Unity of being, in the
Secret place, in the

Silence of a sharing group,
In the sacred sanctuary,
Under the canopy of the
Stars, before the beauty of
Mountain and lake and ocean.
The peace of God is not
Escape from burden-bearing
And the sharing of the
Troubles of others, nor is
It avoidance of suffering
And the surging of sorrow.
It is triumph in the midst
Of ordeal, the radiance of
Trust when in pain. It is
The promise of Jesus: *"My
Peace I give to you; not as
The world gives do I give
Unto you. Let not your
Hearts be troubled, neither
Let them be afraid."*
*"Blessed are those who
Hunger and thirst after
Righteousness, for they
Shall be satisfied."*
Peace of soul is a pearl
Of great price which our
Father gives to those
Who are ready
To receive it.

No. 291

ARE KIDNAPPERS INCLUDED IN THE LOVE OF GOD?

By Kirby Page

At the center of our religious
faith is the conviction that, in
the sight of God, every human
being is of infinite worth, not
only when he is wise and good,
but all the time in every pos-
sible circumstance. This
means enemies in wartime,
criminals at the bar of justice,
outcasts in degregation.

Consider an extreme case,
that of a kidnapper who has
murdered a baby. Because God
is holy and righteous altogeth-
er, we know that he views this
crime with abhorrence. But we
know equally well that because
God is love, he looks upon the
kidnapper with tender concern
and utmost eagerness to bring
about his transformation. The
justice of God always express-
es his love, in every case.
What is the will of God about a
murderous kidnapper? Not that
he shall be lost, but that he
shall be saved. This perpetra-
tor of a fiendish deed is still

loved with the full power of
divine affection, beyond that of
a human mother for a prodigal
daughter.

Long before Immanuel Kant
voiced the truth that man should
be treated as an end in him-
self, never as a means, Jesus
had taught his disciples to be
guided by self-giving concern
in dealing with every man, be
cause in him is that of God.
Ancient Jews would not will-
ingly tread upon the smallest
piece of paper, because the
name of God may be written on
it. Thus Coleridge wrote:
*"Trample not on any; there
may be some work of grace
there, that thou knowest not of.
The name of God may be writ-
ten upon the soul thou treadest
on; it may be a soul that Christ
thought so much of, as to give
His precious blood for it; there-
fore despise it not."*

Shall we make an exception
in the case of a kidnapper?

No. 292

CAN WE IN LOVE ELECTROCUTE A CRIMINAL?

By Kirby Page

In looking backward, it is easy to see from the record that the judgment of Christians about means of dealing with wrongdoers has often been unethical. Consider the fact that "in 1810 there were six bishops and an archbishop in the majority of thirty-two votes to eleven which defeated the measure to abolish hanging for the theft of five shillings' worth anything." For more than one hundred offences, trivial and heinous, the penalty was hanging by the neck until dead.

As we study the justifications advanced in those days for capital punishment, two arguments stand out: hanging is a necessary deterrent of crime, and justice demands the extreme penalty. These remain the chief defences of electrocution. Think of a murderous kidnapper. Is God saying? "Certainly, go ahead and execute him. This is what I want

you to do. If you are sentimental and let him off, you are merely inviting him to steal another infant. And his example may prompt others to seek gain by abducting my children. Justice must be done. The protection of society is more important than the fact of this abhorrent criminal." Does this sound Christlike?

The ultimate test of our discipleship is found in our attitude toward wrongdoers. Beyond all argument, the essence of Jesus' way is found in the Cross, the way of self-giving concern for evildoers. "While we were yet sinners, Christ died for the ungodly." The expectation of our Lord is that his disciples will find loving ways of dealing with offenders against persons and against society. Here is the supreme challenge to the Church of our living Lord.

THE CROSS AND CAPITAL PUNISHMENT

By Kirby Page

A century ago John Bright, a Quaker, said: "A deep reverence for human life is worth more than a thousand executions in the prevention of murder; and is, in fact, the great security of human life. The law of capital punishment, whilst pretending to support this reverence, does in fact tend to destroy it." Does this seem to you to be true?

A member of the Jewish faith recently wrote: "Only one person on earth, so far as the records go, has shown a respect for personality utter and without reservation. Christ consorted with harlots and sinners neither in condescension nor without recognition of their sins: he thought of them quite as a matter of course one might say, as fellow human beings, and therefore, to him as a man, essentially and beyond their sins his equals... In the injunction to love our enemies, respect for personality finds its

ultimate expression. And we are immediately told why we should love our enemies: 'That ye may be the children of your Father which is in heaven: for He maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.' These few words, so rebuking to the self-righteous, are the greatest of all Christ's gifts."

Long have thoughtful men known that the effective way to deal with crime is by its prevention through wholesome environment and proper training of the young; through temporary confinement of criminals in places of cure; and through prolonged separation from society in communities of love and mercy for those proved to be incurable. All this requires a more drastic change in our way of life than we have been willing to make--so we keep our execution chambers in good repair.

LEAN UPON THE WINDOW-SILL OF HEAVEN

By Kirby Page

Every morning lean thine
Arms awhile upon the
Window-sill of heaven
And gaze upon thy Lord,
Then, with the vision in
Thy heart, turn strong
To meet thy day, pleads
The poet. Another bard
Reminds us that often we
Praise the evening clouds,
And tints so gay and bold,
But seldom think upon our
God, who tinged these
Clouds with gold. Wise
And happy is the person
Who pays attention to God
Throughout the day, and
Comes to eventide with
Such calmness of trust as
Caroline Atherton Mason
phrases in lovely lines:
"At cool of day, with God
I walk
My garden's grateful shade;
I hear His voice among
the trees,
And I am not afraid.
He speaks to me in every
wind,

He smiles from every star;
He is not deaf to me, nor
blind,
Nor absent, nor afar.
His hand that shuts the
flowers to sleep,
Each in its dewy fold,
Is strong my feeble life
to keep,
And competent to hold.
The powers below and
powers above,
Are subject to His care --
I cannot wander from His
love
Who loves me everywhere.
Thus dowered, and guarded
thus, with Him
I walk this peaceful shade;
I hear His voice among the
trees,
And I am not afraid."
Thus the Psalmist cries,
"Thou wilt reveal the path
To life, to the full joy
Of thy presence, to the
Bliss of being close
to thee for ever."

No. 295

A SENSE OF INNER PEACE WHILE IN JAIL

By Kirby Page

One of the memorable experiences of my life was an intimate contact with Jawaharal Nehru. We had dinner in his home in Allahabad, and one of my treasures is a note which he passed down to us from the platform at the Indian National Congress in Lahore, informing us that Mahatma Gandhi would speak at the evening session.

A high caste Brahmin, nurtured in luxury, a graduate of Harrow and Cambridge, Nehru served eight terms in British prisons because of his participation in Gandhi's program of civil disobedience. Here are sentences from his autobiography: "For nearly seven months I had no interview.... For fourteen and a half months I lived in my little cell... Interviews are only permitted once in three months, and so are letters... Handcuffed to another person for a whole night and part of a day."

At the time we saw him, he

was an old hand at prison life, and was out of jail temporarily. Yet his serenity was impressive. Here are other sentences which he wrote: "*Many of us who worked for the Congress program lived in a kind of intoxication... We sensed the happiness of a person crusading for a cause... So we went on, vaguely but intensely, the exhilaration of action holding us in its grip... This march of ours down the streets of Jaito town reminded me forcibly of a dog being led on by a chain. We felt somewhat irritated to begin with, but the humor of the situation dawned upon us, and on the whole we enjoyed the experience... He gave me two resounding blows on my back. The bodily pain was quite forgotten in a feeling of exhilaration... In the midst of strife, and while we ourselves encouraged that strife, we had a sense of inner peace.*"

No. 296

HOW DOES JESUS SAVE US?

By Kirby Page

From the neon sign on many a church blaze these words: JESUS SAVES. What does this mean? What is salvation, and how does Jesus save us?

Salvation is right relationship. We are saved to the degree that we love God with our entire being, love our neighbors that way, and our enemies as well. Love is self-giving concern, and we are saved as we worship God and throw ourselves away in compassionate fellowship with people. We are lost to the degree that we are self-centered. Conversion leads to salvation when it has a beginning and a continuing. Salvation is a process, and all of us are partly saved and partly lost. So it is when a man loves his wife and hates his competitor, when a Caucasian upholds white superiority and segregates Negroes, when a patriot seeks the wellbeing of his own people by killing cit-

izens of another country.

These are some of the ways in which Jesus saves us:

1. By revealing the character of God as he is disclosed nowhere else in the universe; by making plain through his own attitudes and actions and relationships the meaning of the pure grace of God.
2. By showing us the way we should live, and setting for us an example to be followed.
3. By convicting us of sin, prompting us to make confession and to accept the forgiveness of God.
4. By giving us wonderful words of life in his teaching.
5. By drawing us to himself as he is lifted up on the cross of self-sacrifice, and by breaking our hearts over his unmerited suffering.
6. By journeying with us day by day as a living Presence.

GOD OF THE POLAR NIGHT

By Kirby Page

The night lasted for one hundred and thirty-two days! Two men and a woman were buried in a hut beneath the snow, far above the Arctic Circle. For extended periods Christine Ritter was utterly alone. Enter now into her experience:

"I am alone in the furious drum-fire of a blizzard. It began nine days ago, only a few hours after the men left to set the traps in a distant hunting ground. As the storm increased in violence, the hollow roar swelled into almost continuous thunder... Overnight it has become dead quiet... It leads to a vast stillness, in a world of unimaginable splendor. The earth seems to be floating in transparent space... Today the heavens are shining in the blue light of the vanished day. In the north a red-yellow moon stands out against a bank of fog... Northern lights of incredible intensity stream over the sky, their bright rays resembling gleaming rods of glass.

In radiant lilacs, greens and pinks, they swing and whirl in a wild dance that sweeps over the entire sky... No one who has not experience it can have any idea of the effect of the moonlight on the smooth frozen surface of the north. It is as though one were dissolving in light; one's entire consciousness is penetrated by the brightness... I shall never forget the loveliness of the morning twilight. The whole sky is deep lilac, lightening to a tender cobalt blue at the horizon. From the east a pale yellow brightness spreads, and the frozen sea, reflecting the heavenly colors, shines like an immense opal... How wonderful it is here! The power of this world-wide peace takes hold of me. I am conscious only of the immense solitude. Under this radiant heaven, a man's spirit is also calm, clear and radiant... I understand now why my husband said, 'You have to be alone in the Arctic to know what life really means.'"

IN THE DAYS OF HITLER

By Kirby Page

Clarence Pickett records moving conversations with a distinguished rabbi of Berlin, Dr. Leo Baeck: "He told me of his experience as rabbi of a large and wealthy synagogue, where ordinarily his congregation had been perhaps fifty or sixty souls. He said that now he often had to hold four services on Saturday to accommodate the crowds. He said that his obligations as a rabbi had never been so satisfactory to him as at present. His constant theme was 'Let no drop of bitterness enter your hearts, to defile them.'

"I was to meet Dr. Baeck many years later in New York, after he and his family had spent four years in Dachau, where he had seen three members of his family die. He told me that unspeakable though his personal griefs were, and perhaps partly because of them, as a rabbi he had found the richest experiences of his life in

Dachau. There after the lights were out at night, people would gather in the great corridors in the darkness of the prison to hear him preach a sermon or give a lecture on their cultural and religious heritage. During the day, part of the time he volunteered as a horse to help pull the plows. He was a husky man and more able to do this than the less physically stalwart prisoners. The rest of the time he spent going from cell to cell, reminding people who had come to be called by numbers instead of names that they were not numbers but persons, they were the children of God and precious to him."

The heroism and faith of such a man in our day sends our thoughts back through the centuries to words written in the 53rd chapter of the Book of Isaiah:

*"And the Lord made to light
upon him
The guilt of us all."*

No. 299

THE MENACE OF TOO MUCH

By Kirby Page

Too much is harmful, too
Much ease, and too much
Strain. Our well-being
Requires challenge, but
Not excessive stimulus.
Thus we read in the Scripture
That whom the Lord loveth
He chasteneth. So
Browning bids us:
"Then, welcome each rebuff
That turns earth's
smoothness rough,
Each sting that bids nor
sit nor stand but go!
Be our joy three-parts pain!
Strive, and hold cheap the
strain;
Learn, nor account the pang;
dare, never grudge the
throe!"
And Joseph Auslander
Leads us in prayer:
"Lord, I would thank You
for these things:
Not sunlight only, but
sullen rain;
Not only laughter with
lifted wings,

*But the heavy muted hands
of pain.
Lord, there are gifts of
brighter gold
Than the deepest mine or
mint can yield:
Friendship and love and a
dream to hold,
The look that heartened, the
word that healed.
Lord, I would thank You for
eyes to see
Miracles in our everyday
earth;
The colors that crowd
monotony,
The flame of the humblest
flower's birth.
Lord, I would thank You for
gifts without season:
The flash of a thought like
a banner unfurled,
The splendor of faith and
the sparkle of reason,
The tolerant mind in a
turbulent world!"*

No. 300

SALVATION IS GOD'S MOST DIFFICULT BUSINESS

By Kirby Page

Among adherents of high religion the conviction is almost universal that God, in his utter holiness, sheer wisdom and boundless love, is endeavoring to bless all his children with abundant life. He has never left anything undone that could be done to ennoble his people.

Yet history is a continuing record of human suffering, frustration and despair. Nobody knows the trouble God has seen: neglect, cruelty, treachery, enslavement, murder, massacre. Nobody can feel all the pain in the heart of the Eternal caused by human ignorance and supersition, by indifference and ingratitude, by defiance and rebellion against the divinewill. Nobody knows the anguish of God over the betrayal by Judas, the denial by Peter, the forsaking by the disciples, the plotting by the ecclesiastical leaders, the crucifixion under Pontius Pilate.

Salvation is God's most dif-

ficult business. Awful beyond understanding is man's freedom to resist divine persuasion. Experience and insight enabled Jesus to perceive that the broad road to destruction is always heavily traveled.

God's difficulties have not been purely historical. Today as he faces you and me he is confronted with fortified citadels of rebellion. In every appropriate way God is endeavoring to bring us full salvation, but is frustrated by our insensitivity and lack of responsiveness. We keep our doors and windows partially barred against him by our self-centeredness, our obsession with comfort and convenience, our unloving and unforgiving attitudes, our divisions and conflicts, and the high devotion we render to lesser loyalties. We need to remind ourselves frequently that the road to fullness of life is rugged and few there be who go that way.

IT IS MORE BLESSED

By Kirby Page

Validation of the truth spoken by Jesus that "*whoever loses his life for me and for the good news will preserve it*" is found in a recent issue of a popular journal. The good news of God is that the way of sharing leads to abundant life. Human nature being what God has made it, self-centeredness is moral and spiritual death, while self-giving is the essence of life itself.

An exposition of this text is contained in an article in *The Readers Digest* on "America's Amazing Women." There is evidence that in this country there are twenty million volunteer and unpaid women workers in humane causes -- churches, welfare agencies, hospitals, Red Cross, Girl Scouts, Junior Leagues, YWCA. These millions of volunteers serve in a thousand ways to relieve pain, aid the needy, drive a-

way loneliness, counsel the distressed, provide enjoyment. Many of these women are generous with their own funds, but far more redemptive is the gift of themselves.

Professor Sorokin of Harvard set up a laboratory to assess the significance of "good neighbors" and found that volunteers are the salt of American society, that sharing is a blessing alike to giver and receiver, and is "the best therapeutic method for securing peace of mind, meaningful happiness, real freedom, and creative power for the giver."

Long ago Jesus told his disciples: "Give, and they will give to you; good measure, pressed down, shaken together, and running over, they will pour into your lap. For the measure you use with others they in turn will use with you."

BECAUSE CHRIST IS ALIVE AND HERE

By Kirby Page

When we begin to count over the men and women who have made the deepest spiritual impact upon our generation, the name of Frank Laubach flashes into mind. In this passage is revealed the source of his power:

"Jesus rose from the dead and was seen alive by the disciples. He appeared and disappeared again and again so that they knew he was there with them every minute. *'Lo, I am with you alway, even unto the end of the world.'* This was the fact which lifted the disciples out of hopelessness into a sudden overwhelming ecstasy, into a sense of victory and a feeling of resistless power. *'O death, where is thy sting? O grave, where is the victory? Thanks be to God, which giveth us the victory through our Lord Jesus Christ.'* This, I believe, is the crucial fact on which the fate of Christ-

ianity depends...

"Because Christ is alive and here, a wonderfully intimate friendship is possible for us now. At this very moment I have that delightful experience of his friendship as I write. You may have it as you read. Indeed to millions of us there have come such intimate and wonderful visitations that we venture to tell them to those only who are able to appreciate them. All over the world the glories of Pentacost appear and reappear... Love and faith are the two eyes by which we can see Christ. *'This is the victory that overcometh the world, even our Faith.'*"

"Our master, whom we do not see or hear as those others saw and heard him in the days of his flesh, longs to teach us what the unseen world is, so that, like all spiritual giants, we become citizens of two worlds."

THE RHYTHM OF ALTERNATION

By Kirby Page

An encouraging sign of the times is the wide reading being received by Anne Morrow Lindbergh's *Gift From the Sea*. Much wisdom and inspiration is packed into these selected paragraphs: "I want to give and take from my children and husband, to share with friends and community, to carry out my obligations to man and to the world, as a woman, as an artist, as a citizen.

"But I want first of all -- in fact, as an end to these other desires -- to be at peace with myself. I want a singleness of eye, a purity of intention, a central core to my life that will enable me to carry out these obligations and activities as well as I can... I would like to achieve a state of inner spiritual grace from which I could function and give as I was meant to in the eye of God..."

"The solution for me, surely, is neither in total renunciation

of the world, nor in total acceptance of it. I must find a balance somewhere, or an alternating rhythm between these two extremes; a swinging of the pendulum between solitude and communion, between retreat and return... Every person, especially every woman, should be alone sometime during the year, some part of each week, and each day... Women need solitude in order to find again the true essence of themselves; that firm strand which will be the indispensable center of a whole web of human relationships. She must find that inner stillness which Charles Morgan describes as 'the stilling of the soul within the activities of the mind and body so that it might be still as the axis of a revolving wheel is still.'"

"*Thou dost keep him in perfect peace, whose mind is stayed on thee, because he trusts in thee.*"

DEEPENING TRUST IN GOD

By Kirby Page

Trust in the Lord with all
Thine heart, have faith in
God, is the constant plea
Of the Bible. If we weak
And sinful mortals know how
To give good gifts to our
Children, how much more
Eagerly is God doing for us
Everything that we will
Permit him to do by opening
The door when he knocks.
God is as good as Jesus,
Ever groaning over us as
Our Lord wept over the
People of Jerusalem, always
Suffering when we are in
Trouble. God loves us so
Much that he gave his Son
For our deliverance, and
Sends the Holy Spirit to be
Our constant guide, and
Offers us the continuing
Presence of the risen Lord.
Help is available from
God the Father, God in the
Son, and God through the
Holy Spirit. With Saint
Paul, we can do all things.
Needful with God's aid.

If we are to claim our rich
Heritage, we must pay
Attention to God, turn to
Him many times a day, and
Set aside a daily period of
Time exposure of our soul
To his loving solicitude.
Blessed is the man who
Regularly worships with the
Congregation in the holy
Sanctuary, is warmed by
Fellowship and inspired by
The reading from Holy Writ
And the promptings of the
Sermon. Because the Lord
Is to be found where two or
Three gather together in his
Name, it is imperative that
An individual find a sharing
Group where we may enter
Into fellowship of thought
And prayer and preparation
For action. It takes time
To be holy. We must speak
Often with our Lord. Trust
In God is the ripe fruitage
Of sustained prayer and
Continuing efforts to do
What he wants us to do.

No. 305

UTMOST AUDACITY

By Kirby Page

The cure for a sense of fut-
ility and feeling of insecurity
is found in the realization that
every life is of infinite worth
to God. Say to yourself--"I
am the kind of person out of
which the Kingdom of God is
being built, and I am urgently
needed as a co-worker with
God.

What happened in Corinth in
the first century is happening
all the time: "For consider,
brothers, what happened when
God called you. Not many of
you were what men call wise,
not many of you were influen-
tial, not many of you were of
high birth. But it was what the
world calls foolish that God
chose to put the wise to shame
with, and it was what the wor-
ld calls low and insignificant
and unreal that God chose to
nullify the realities."

Blessed is the man who keeps
on saying to himself--and con-

tinues living as if he believes
his own words--"The living
God, Creator of countless cel-
estial bodies and atomic uni-
verses, is infinitely more con-
cerned about me than about the
sparrow whose fall he observes.
He knocks at the door of my in-
dividual life, and keeps on
waiting until from within I open
all my faculties to him."

Utmost audacity is required
to believe this, and utmost ef-
fort is demanded to build daily
life upon this foundation. We
must subject ourselves to con-
tinuing stimuli which prompt
us to pay attention to God, to
exclamations of gratitude and
penitence many times during the
day, to reserve faithfully a daily
period of silence and solitude
for unhurried exposure of our
spirits to the Eternal, to dis-
cipline our appetites until they
are subordinated to the joy of
doing what God wants us to do.

No. 306

IDENTIFICATION WITH THE PEOPLE OF AFRICA

By Kirby Page

Our Lord so identified himself with people that he could say: *"Truly, I say to you, as you did it to one of the least of these my brethren, you did it to me."*

Under the title "They Wait in Darkness," George W. Shepherd, Jr. unfolds before our eyes a picture of political tyranny, economic exploitation and racial discrimination of the black people of Uganda which should affect our judgments and influence our actions. He thus quotes from a conversation: "First white men coming here brought the Bible and us Africans had land and the riches of our country, but now Africans have Bible and white man got land... I tell you, missionaries and British Government, same thing. That's why Christian God, white man's God, not for us Africans!"

In one meeting there arose an old African who for forty years had been a minister of the Church Missionary Society. He

spoke without bitterness: "We were taught by the early missionaries that all men are brothers and that God loves all alike. He does not prefer the white man to the black man. My people accepted this with childlike faith. But today they ask many questions which I cannot answer. They want to know why the white man does not live by his Christian faith. They hear of many grave things from Kenya, where the white man has taken the African's land. And here in Uganda they see the white man and Indian taking the riches of the country while they who are hungry and sick, must only stand watch... For thirty years the foot of no white man has crossed my threshold."

The people of all Africa hunger and thirst for political freedom, economic wellbeing, and the self-respect which comes from being treated as brothers and children of the same God and Father of our Lord Jesus Christ.

GOD'S GIFT OF GENIUS

By Kirby Page

One of the mysteries of life is the genius which some individuals are born—some with genius for mathematics, some for art, some for poetry. Arturo Toscanini was born with genius for music, although his father was an obscure tailor in Italy. When graduating from the conservatory, he received the highest possible rate in cello, piano and composition.

Even at this early age Toscanini possessed a memory so amazing that accounts of it seem utterly incredible. Soon this memory was to be given dramatic expression. He sailed for South America with an opera company, as cellist and assistant chorus master. On the first night at Rio de Janeiro the performance was a disgraceful failure, due to bitter controversy between the conductor

and the musicians. The next night a hostile crowd created a near riot. In desperation the management accepted a suggestion that perhaps Toscanini could quiet the mob and conduct the performance. At that time he was nineteen and had never conducted an opera. Nevertheless, from memory, without once opening the score, he led in the presentation of Aida. The audience simply went wild in acclamation, as audiences continued to do for the next sixty-five years. In the great opera houses of the continents he brought much joy to listeners.

Marvelous beyond comprehension is human genius. And beyond all measurement is the capacity of the soul of man to commune with the Eternal Spirit.

No. 308

HUMAN RESPONSE TO TWILIGHT

By Kirby Page

Dusk may bring a sense of
Joyous sadness. Its mood
Is in contrast to those
Of sunrise and midnight.
Let these lines of Kenneth
Morris recall poignant
Happy memories:
*"It is impossible to be
alone here, even in this
little cabin room,
After beholding the Glory
of God through the
somber splendor of
twilight gloom.
Dusk as a brooding spirit
whispered over the face
of the harrowed field;
Dusk as a dim-winged dragon
darkened over the bay
where the flame-points
reeled;
As an angel, veiled and
flaming-sworded; watched
at the gate of the
unrevealed.
Over the bay the lights of
the city, a thousand
blossoms of yellow flame,*

*Gleamed and twinkled out of
the blue and ash-gray
darkness; and there came
A slow wind thence: a
murmurous rumor, human
passion, sadness, shame.
And I beheld God in the
mountains; God in the iris
glow of the sky;
And I beheld in the throbbing
lights of the city, God
in His agony—
A heart-beat; a lamentation;
an impassioned, low,
insatiate cry."
Long ago the prophet Hosea
Heard the voice of Jehovah:
"Yet it was I who taught
Ephraim to walk,
I took them up in my arms;
but they did not know that
I healed them.
I led them with cords of
compassion,
with bands of love...
My heart recoils within me,
my compassion grows
warm and tender."*

FAR BACK IN THE AGES

By Kirby Page

Ninety years ago Horace Bushnell shed this illumination upon the meaning of the Cross: "It is as if there were a cross unseen, standing on its undiscovered hill, far back in the ages, out of which were sounding always, just the same deep voice of suffering love and patience, that was heard by mortal ears from the sacred hill of Calvary."

Just so, the Cross is an eternal attitude and relationship. In the beginning was the Character of God, the Word of God, the Logos; and the Character, the Word was God, and from earliest dawn God was self-giving, Forgiving love, and ever shall He be. That is why the Cross of Christ reveals the true nature of our divine Father as he is nowhere else made vivid.

This truth is far more than a theological dogmas, it is a fact of utmost significance. Nothing could be so momentous to an in-

dividual as the good news that he is the object of the unwearying solicitude of the God and Father of our Lord Jesus Christ. So boundless is the love of God that he made man in his own image, equipped him with all the faculties needed for comradeship, continues to knock at the door of every person with eager desire to grant abundant and eternal life, and furthermore brought forth Jesus from the grave to be a living presence. Human responsiveness provides God with opportunity, and God never misses an opportunity.

It is the nature of love to suffer when the beloved is unresponsive. Appalling is man's power to ignore God and to defy him. Crucifixion is a relationship. Man's freedom may be used in glorious companionship, and it may be perverted into attitudes and actions which bring suffering to the heart of the Eternal.

HEROISM IN SUFFERING

By Kirby Page

At the beginning of John's Gospel we find these amazing words: "The light is still shining in the darkness, for the darkness has never put it out."

In a chapter about dealing with dark days, Rufus Jones makes this illuminating comment: "A generation ago almost everybody read Carlyle's great book on heroes. I should like to add a chapter on another kind of hero, who has, almost more than anybody else, shown us the spiritual value of endurance--I mean the hero as invalid."

"It is the hardest kind of heroism there is to achieve. Most of us know some men--too often it is oneself--who is a very fair Christian when he is in normal health and absorbed in interesting work, but who becomes 'blue' and irritable and a storm centre in the family weather as soon as the bodily apparatus is thrown out

of gear. Most of us have had a taste of this humiliation.

"What a hero, then, must he be, who, with a weak and broken body, a prey to pain and doomed to die daily, learns how to live in calm faith that God is good and makes life a centre of cheer and sunshine! . . . to drag on through days and nights, through weeks and months, with vital energy low, and still to prove that life is good and radiate joy and triumph that is the very flower and perfume of heroism..."

"The only person who ranks higher in the scale of heroism is possibly the person who patiently, lovingly nurses and cares for some invalid through years of decline and suffering."

It was St. Paul, so buffeted and so afflicted, who cried out in exultation: "My God will gloriously supply all your needs with his wealth, through your union with Christ Jesus."

No. 311

HUMILITY AND FAITH

By Kirby Page

Timothy Richard tells of an experience, nearly a century ago in China, when a man denounced Christianity as cruel and inhuman. When he inquired why the man believed this, he was shown books by a medical missionary in which there were anatomical and surgical illustrations. "Ignorance of the humane object of surgery, he regarded these as proof of the cruelty of Christians."

Likewise, man's ignorance of the spiritual world has often caused him to attribute to God acts of vengeance and cruelty. We religious people need a fuller measure of the humility which is now being shown by the really great physical scientists. They realize that many explanations which were accepted as valid only yesterday have been set aside by contradictory lines of reasoning. Enveloped in a vast uni-

verse of mystery, the man of true science is humble and expectant. Even Einstein confessed his own ignorance.

Concerning God's ways of working, we are still in the kindergarten of the spiritual life. Our knowledge does not warrant arrogance and dogmatism. Humility, eager receptivity and passion for truth enable God to reveal himself to us, and lead us into fuller awareness of his will for our lives.

Humility is not synonymous with flabbiness or inertia. Humility is awareness of guilt and incompleteness, and yearning for fullness of life. "The just shall live by faith"--trust in the wisdom and power and love of God, and determination to do that which is pleasing in his sight. Faith is the confidence in God by which we live.

No. 312

OF COURSE, THERE IS A HELL

By Kirby Page

Christians have universally believed in the righteousness of God, but often they have held distorted ideas of his holiness and his justice. Nowhere is this made plainer than in their ideas of hell. Many Christians have believed in hell as a lake of literal fire, in which unrepentant sinners are burned throughout eternity. It has long been maintained that holiness and justice require that a loving God mete out everlasting punishment to recalcitrant sinners.

After an extensive reading of the literature of the torments of hell, Lecky the British historian says: "It is impossible to conceive more ghastly, grotesque, and material conceptions of the future world than they evince, or more hideous calumnies against that Being who was supposed to inflict upon his creatures such unspeakable misery. Demons with hooks of red-hot iron plunged souls al-

ternately into fire and ice. Some of the lost were hung by their tongues, others were sawn asunder, others boiled and then strained through a cloth."

Of course, there is a hell. But the God and Father of our Lord Jesus Christ never sent any man there. All who go to hell, go in spite of utmost effort on His part to keep them out of it. Damnation is wrong relationship, salvation is right relationship. Heaven and hell are states of being, consequences of choices made by self and others. Inasmuch as we love God and family and neighbor and enemy we are saved. God never leaves anything undone that he can do to bring about the salvation of every person in this wide universe. It is not God's will that a single individual should be lost. Let us live by the conviction that God is utterly wise and wholly good, and that we are morally responsible.

ACTIVITY AND INFLOW

By Kirby Page

The road to hell may be paved with good works. Busy-ness in noble causes does not carry a guarantee of salvation. To those who were sure of their own righteousness, Jesus said bluntly: "*I never knew you! Go away from me, you who do wrong!*" A woman of distinction once consulted the Abbe Huvelin about her spiritual health, and received this advice: "Madam, I beseech you to mistrust your zeal for doing good to other people." Martin Luther once said that he feared good works more than his sins.

A special danger comes to men and women who carry the burden of church activities; a subtle temptation to substitute the outward for the inward, to value activity and to neglect interior replenishing. For every Christian who prays too much there are ten thousand who pray too little. And the rejoinder is not convincing that one

can pray in the midst of activity. Of course, we can and we should. But these fragments of prayer are no adequate substitute for unhurried and reverent adoration, for leisurely reflection upon the goodness and holiness of God and praise to him for countless blessings received, for sustained self-examination under divine eyes, for vivid awareness of the contrast between present spiritual condition and the future possibility of growth, for the cry of confession and the appeal to be forgiven, for fresh commitment to the doing of God's will, for fervent intercession in behalf of loved ones and those in special need and those who carry the burden of public office, for quiet and intent listening to the still small voice, and for the sheer exaltation of an unbroken experience of the presence of God.

Being is prior to doing. Overflow nourishes the good life.

THE CREATOR OF ALL MARVELS

By Kirby Page

The Grand Canyon of the Colorado can teach us many things about the workings of God's processes--the power of repetition, the force of continuity the significance of time.

The gorge is a mile deep, averages eleven to thirteen miles in width, and is 217 miles in length. The explanation of scientists is that the Canyon was dug by the ceaseless power of running water, the blasting force of terrific wind, expanding and contracting effects of heat and frost and rain, the disintegrating results of chemical action set in operation by countless plants and shrubs and trees, and the pull of gravity. We are told that the cutting of the gorge must have taken seven to nine million years, and before that were the geological ages required in the alternating

process of upheaval and submergence under the sea.

Through the deep gorge runs a mighty river some three hundred feet wide and moving with great velocity, carrying vast amounts of silt, rock and boulders--and yet the Canyon is being deepened at an almost imperceptible pace. The walls of the Canyon are stained with minerals and mineral salts, and the total painting baffles description and must be experienced to be believed.

The Creator of all the marvels of the universe is the God and Father of our Lord Jesus Christ, who notes the fall of every sparrow, who has numbered the hairs on the head of every person, and who yearns to lead us into abundant life. But human freedom must be used in ways that provide God with opportunity.

No. 315

GOD'S TRUST IN MAN

By Kirby Page

The faith of God in man is beyond all comprehension. Out of divine wisdom he chose to grant a substantial measure of genuine freedom of choice to human beings. And this gift of liberty is never withdrawn, even if it is used viciously.

Consider God's problem in dealing with the religious leaders in the day of Jesus. Twenty thousand priests, says Josephus, ministered in the temple, headed by Annas and Caiaphas, who controlled priestly taxes and the temple market. They were guided by tradition and could not tolerate innovation, and so they looked upon Jesus as a subversive revolutionist. Self-interest, bigotry and vested responsibility made it difficult, if not humanly impossible, for these leaders to listen with contrition, humility and aspiration to the wonderful words of life spoken by our Lord.

God's problem in dealing with

us today is essentially the same. We have failed to take seriously the admonition not to let the world around us squeeze us in its own mold. We also are ensnared by conventionality, self-interest, insecurity, timidity, fear and passion. We have learned to do as the Romans do in the areas of economics, politics, race relations, patriotism, amusements. Often we call sweet bitter, and bitter sweet; frequently we look upon evil as good, and good as evil. We cry out, "Lord, Lord," without capturing His spirit and walking in His way. Sometimes we deny with our lives what we profess with our lips.

Our hope is in the trust and initiative of God. Constantly He is prompting us and appealing to us. In the school of prayer we must learn penitence, humility, gratitude teachableness, courage, and dedication to the life of the spirit.

No. 316

ACHIEVING THE GOOD LIFE

By Kirby Page

The good life is not an
Endeavor to obtain ease and
Comfort and luxury for self
And family. Nor is its
Grandeur to be found in
Indulgence of physical
Appetite, nor in winning
Applause, nor in wielding
Dominating power over men.
The good life is desire to
Give God glory and to enjoy
Him forever. It is frequent
Exposure of the soul to the
Beauty and majesty of
Nature, to music and art
And literature, to all
Things beautiful and true
And good. It is to strive
For Christlikeness and to
Walk in companionship with
Our living Lord, to be at
Home in the invisible
World of the spirit. The
Good life is to be mindful
Of the needs of others,
To be concerned about their
Wellbeing, to spend time
And energy and resource
In simple lovingkindness.

Hear the word of our Lord:
"Blessed are those who feel
Their spiritual need, for
The Kingdom of Heaven
Belongs to them! Blessed
Are the mourners, for they
Will be consoled! Blessed
Are the humble-minded, for
They will possess the land!
Blessed are those who are
Hungry and thirsty for
Uprightness, for they will
Be satisfied! Blessed are
The merciful, for they will
Be shown mercy! Blessed
Are the pure in heart, for
They will see God! Blessed
Are the peacemakers, for
They will be called God's
Sons! Blessed are those who
Have endured persecution
For their uprightness, for
The Kingdom of Heaven
Belongs to them!"
"You must always treat
Other people as you would
Have them treat you."
The good life is to love
God and to love people.

FROM PIT TO HEIGHTS SUBLIME

By Kirby Page

"The cords of death encircled me; and the tortures of Sheol found me; I found trouble and sorrow." These words of the Psalmist express the despair of Ludwig van Beethoven when, at the age of twenty-eight, he realized that he was losing his hearing. Deafness is bad enough for anybody, but for a musical genius in the early period of his career, it is wanton waste and utter senselessness, Beethoven raved. He cursed his existence and threatened to put an end to his life. His mood of bitterness and defiance persisted until he became aware that his malady was in no wise diminishing his creativity, but on the contrary there swept over him a feeling of being possessed, of finding within himself an indomitable creative energy that nothing could destroy. He composed as he was directed by the divine within.

During the next fifteen years,

Beethoven's genius "rises to sublime heights," while in the closing decade of his life, his works reach a pinnacle beyond the achievement of any other musician in all time. Three years before his death, after he had been deaf for quarter of a century, his immortal Ninth was heard for the first time. "Nothing in musical literature has equaled the sublime grandeur of this symphony." And so Beethoven may well have drawn upon the Psalmist for his words of gratitude to the Most High:

*Sing praises to the Lord, O you
his godly ones,
And praise his holy name.
For though there is a moment
in his wrath,
There is a lifetime in his favor.
Weeping may lodge with us
at evening,
But in the morning there is
a shout of joy."*

THE RADIANT GLORY OF BEAUTY

By Kirby Page

The human spirit is strangely stirred by beauty. We are filled with exhilaration by lovely lines which bring back to us heart-felt memories of sheer glory such as John Hershey's vivid pen-picture of a gorge of the upper Yangtze:

"The morning was such as to give us pure delight. The sky was of a rich blue, softly streaked with veins of mist, so that it seemed alive, as if it were one enormous perfect overarching petal of the universe. The mountains on either side of the river threw up red and dun and black and green masses against the blue, shapes of infinite variety, mystery, and majesty. Into the still air smoke arose in straight pale-blue shafts from tiny villages set high on the ramparts of the gorge. Here and there a plum tree or a cherry tree stood dressed in full blossom, a breathtaking immobilized explosion

of color against a dark hillside. A white pagoda, like a hand-carved object of ivory, was set on a headland at the top of the gorge. We were enveloped by sounds: the bird-world's praise of April, Old Pebble's whole-tone melodies and the boom of the trackers' drum, Su-ling's gentle murmuring laughter, the liquid music of the owner's pipe, and the endless whispered story of the Great River's swirling waters. The cook was frying vegetables, forward, and now and then a halo of pungent appetizing fragrance hung about my head. I felt a marvelous, thrilling, full-blooded keenness of the senses--not just the quickening of life that comes with recovery from an illness, but something more, a feeling of peacefulness, well-being, and optimism."

"O Lord, our Lord, how majestic is thy name in all the earth."

MEDICINE AND WORSHIP

By Kirby Page

Insight and inspiration are found in this passage from Dr. Howard E. Collier, a British Quaker practicing physician:

"Of all the things that I have learned from my contacts with Quakerism, one thing stands out. The healing influences and power reside neither in the doctor, nor in his medicines, nor in surgical operations. Doctors may cure diseases; medicines and operations may remove hindrances that are preventing healing, but only the healing powers of God--alone make men whole. As Ambroise Paré once said: 'I dressed his wound; but God healed him.'"

"I asked myself, how explain many cases of unexpected recovery in constitutionally enfeebled persons, and especially among those who were surrounded by the love and prayers of their friends and relations? Science suggested that such facts as these were irrelevant.

Believe me, they are not irrelevant in private practice, where everything may seem to turn upon the faith of a mother or upon the loving care of a daughter for her sick parent.... These opened my eyes to the possibility that faith, prayer and worship might heal, even when all else seemed to have failed....

"I have seen many a person made whole in spirit whose physical health remained far below normal for his age. As George Fox once said, 'There be miracles in the spirit of which the world knows nothing.' I have never stopped to ask whether patients were cured by digitalis; by psychology, or by religious healing. All that matters is that by the complete treatment people are always helped, and frequently made whole... Health is given to man or health restored, in order to serve, and never for self-gratification."

THE SPLENDOR OF THE NIGHT

By Kirby Page

Beyond all numbering are
The multitudes of every
Race and clime and century
Who have bowed their heads
In adoration before the
Splendor of the night.
Philip M. Raskin joins
Countless other poets
In this lovely tribute:
"The night is fair,
the night is still,
The moon is silver
on the hill,
And where the cloud-hosts
plod and camp,
Swings the great Eternal
Lamp.
The night is still, and
on my way,
I heard a congregation pray;
The crooning streams,
the lilting rills,
The solemn words, the
musing hills,
Each stalk and blade,
each rush and plant,
Nocturnal hymns to heaven

*In copse and meadow,
everywhere,
Sacred music fills the air,
And the wind, a voice
divine,
Bids me pray at God's
great shrine."*
And tune your ears to hear
Holy tones of music,
And enter into worship:
"Today, a symphony!
An ecstasy of sound,
a rushing sea
Of tonal wonder through
the trees!
Floods of full sound,
piercing and strong,
Yet laden with a
tenderness that sings
Into the soul, -- an
undertone
Poignant as memory,
A sweetness blown
Across Discordant years
Caught from the rhythm of
the chanting spheres!"
(Thomas S. Jones, Jr.)

IF AT FIRST YOU DON'T SUCCEED

By Kirby Page

Helping us to conquer difficulties and to climb over obstacles is God's way of achieving maturity of character. Ease of living and sloth of endeavor result in flabbiness. Constant practice is the price exacted for utmost skill, even for a genius in music or art or science. Steady growth toward the likeness of Christ requires seriousness of effort.

And so, in the fresh translation of Phillips, we read the challenge of our Lord: "Go in by the narrow gate. For the wide gate has a broad road which leads to disaster and there are many people going that way. The narrow gate and the hard road lead out into life and only a few find it." In the letter of James we read: "When all kinds of trials and temptations crowd into your lives, my brothers, don't resent them as intruders, but welcome them as friends! Realise that they come to test your faith and to

produce in you the quality of endurance. But let the process go on until that endurance is fully developed, and you will find you have become men of mature character with the right sort of independence."

In the Letter to Rome, we heard Saint Paul pleading:

"With eyes wide open to the mercies of God, I beg of you, my brothers, as an act of intelligent worship, to give Him your bodies, as a living sacrifice, consecrated to Him and acceptable by Him. Don't let the world around you squeeze you into its own mould, but let God re-mould your minds from within, so that you may prove in practice that the Plan of God for you is good, meets all His demands and moves toward the goal of true maturity."

Keep on seeking, continue knocking at the door, and with God's aid, you will find your way into life indeed.

THE LITTLE MIRACLE AND THE BIG ONE

By Kirby Page

Miss Marjorie Rambeau the veteran actress talks about two miracles in her life, one physical and the other spiritual. In an automobile accident at the age of fifty-six she had two concussions, and fifty-six stitches were taken in her head. Her right shoulder was broken. Her right leg was torn open to the bone from thigh to knee. The left hip socket was crushed, and the femur thrust up into her body. After three months of agony in a hospital, five years as a cripple and recluse, followed by a second operation and three months in a sanitarium, she was able to get about on crutches.

Then Miss Rambeau read the biography of Peter Marshall and was so deeply impressed that she accepted an offer to take a small part in the filming of his life story. Through the sermons delivered by the leading man, she was strangely warmed and brought new

confidence. At one point the cast was rehearsed to walk down the aisle and greet the minister. She told herself, "Marjorie, you do believe. Put yourself in God's hands. You can walk down that aisle." When the signal was given and the cast stood up. Marjorie stood up with them, and when they began walking, she also walked, using her cane to support her. The scene had to be rehearsed fifteen times, and fifteen times Miss Rambeau walked down the aisle. At the end of a year she was still walking, without crutches.

"Miracle?" she asks. "I call my walking the 'little miracle,' for there was a far greater spiritual one. I no longer regret for a moment my suffering, because I know now that pain and heartbreak were necessary to my growth. It was through them that I discovered the deepest meaning of life."

IMPRESSIONS OF A ROMAN YOUTH

By Kirby Page

John Oxenham, in his novel about the last days of Jesus and the beginnings of the church, "The Splendour of the Dawn," tells about a young Roman, Cornelius, who, in the excitement joined the crucifixion mob in throwing a stone at Jesus: "And it flew straight. It struck the man on the side of the head, and--here is the amazing pith and core of my story--the man turned his head, and out of all that leaping raging crowd he looked straight at me. And such a look! It has been with me ever since--sorrow, for me, gentle reproach, as though he asked why I had done it--no ill-will, forgiveness rather--and a strange desire for my goodwill... That strange compelling look given me by Jesus remained with me night and day."

Through his friendship with John Marcus, whose mother was an influential early Christian, Cornelius came to know the disciples and Jesus' old

friends in Galilee. He was present at the great catch of fish and partook of the meal prepared by the Risen Lord on the shore: "The Master sat with us and ate also, but I was so overawed when I dared to think of it all that I could eat but little. For this wonderful man, with the calm, high face and starry eyes, who was sitting there within a few yards of me, and off whom I could hardly take my eyes, was very much more than a man..."

"Then he passed round among us saying a special word to each one of us. When he came to John and me he laid a hand on each of our heads, and he said to John, 'Bear witness of me, John! And when I looked up, full of awe, his eyes were smiling down into mine, right through into my heart, and there was no reproach in them now, as there had been that other time, and he said, very gently: 'My son, follow thou me!'"

VICTORY OUT OF THE EXTREMITY OF DEFEAT

By Kirby Page

The eminent historian Professor Butterfield shares with us this insight into one of the glorious aspects of human experience:

"Amid disasters and predicaments more permanently hopeless than those of present-day Germany, and amid a catastrophic history compared with which the story of modern Belgium or Poland is one of blessedness and peace, the ancient Hebrews, by virtue of inner resources and unparalleled leadership, turned their tragedy, turned their very helplessness, into one of the half-dozen creative moments in world history. In particular the period associated with the Jewish Exile, provided us with a remarkable example of the way in which the human spirit can ride disaster and wring victory out of the very extremity of defeat. They showed that by resources inside themselves, they might turn their very catastrophe into

a spring-board for human achievement, even when the catastrophe was of that irresistible kind which breaks men's backs...

"It would seem that one of the clearest and most concrete of the facts of history is the fact that men of spiritual resources may not only redeem catastrophe, but turn it into a grand creative movement. It is hard to rid oneself of the impression that in general the highest vision and the rarest creative achievements of the mind must come from great internal pressure, and are born of a high degree of distress."

Hear the exultation of St. Paul, himself one of the noblest illustrations of victory over anguish: "*I consider that the sufferings of this present time are not worth comparing with the glory that is to be revealed in us. For the creation waits with eager longing for the revealing of the sons of God.*"

THE MARKS OF A SAINT

By Kirby Page

Paul the apostle, in his letters, often used such a greeting: "*To all God's beloved in Rome, who are called to be saints.*" A passage from "The Fellowship of the saints," a huge volume by Thomas S. Kepler, will prompt self-examination:

"The saints as the 'saving remnant' of our era are not necessarily geniuses; rather they are ordinary men and women with spiritual capacities whose divine spark has been fanned into its highest purpose. The life of each Christian saint is conditioned in the following ten ways: 1. His life is saturated with an intense love of the Christian religion as a way of adjusting himself to himself, to his fellowmen, to God. He is a 'religion-intoxicated' person! 2. He lives with a joyous, radiant, lighthearted freedom, because his life is totally dependent on God. 3. He emul-

ates Christ in everything he does. Each day at dawn he offers a prayer: 'May the image of Christ radiate through me this day!' 4. He freely opens his life to God's redemptive, free-giving love--and as the recipient of God's agape, he desires to help the needy, the lost, the unfortunate, the unhappy. 5. Christianity for him is a practical way of living with individuals in an unchristian society. 6. He believes that the Kingdom of God can come into history. But it must continue in him as it began in Christ. 7. He has a continuous humility. 8. He looks wistfully into the eyes of every person as a brother in whom lie the potentialities of a Christian saint. 9. He knows how to alternate between worship and social activity. 10. He is, in the words of a child who loved cathedral windows, 'a man the light shines through.'"

PRECIOUS POSSESSIONS

By Kirby Page

In Holy Scripture we are
Told that a man's life is
Not made up of the things
Which he possesses. Pure
Gold is not the most
Precious value to be sought,
Above all is peace of
Soul that comes from sheer
Delight of the eye, ecstasy
Of sound, warmth of hand
Clasp, kiss of affection,
Fervor of prayer, and simple
Lovingkindness. Long ago
The prophet Isaiah cried
Out: "Ho! everyone that is
Thirsty, come to the waters,
And he that has no money,
Come, buy, and eat! Why
Should you spend money for
What is not bread, and your
Earnings for what does not
Satisfy?" With the poet,
Claim your rich heritage:
"The sun and the moon and
the stars are mine,
Rain and the sound of
the sea;
The winds that sing in the
top of the pine

In wordless harmony
Ineffable light of the dawn
is mine,
Rousing the world from
sleep;
Painting the clouds with
a color divine.
Grandeur! And mine, to
keep!
Mine are the everlasting
hills, aflame
With the glory of God;
Flowering fragrance,
color and form,
Spring from the lowliest
clod.
Mine is the song the stars
are singing,
Wheeling across the sky;
Whirling and turning since
time's beginning,
Watching the worlds go by.
The night, with its silence
and peace is mine,
Marking a rest from strife.
Mine is the earth and the
fulness thereof;
Mine is the joy of life!"
—Peggy James.

GLOOM NEED NOT COME FROM HARDSHIP

By Kirby Page

The experiences of Saint Paul
were entered into deeply by
Charles E. Jefferson. Let him
now share this insight:

"The letters of Paul are full
of distressing facts, but they do
not depress the reader. He was
a man of sorrows and acquainted
with grief. His career was not
roughened by an occasional hard-
ship, it was a continuous trag-
edy. Paul experienced nearly
all the sorrows which a mortal
can know. Misunderstanding, mis-
representation, indifference, in-
gratitude, calumny, slander, sus-
picion, hatred, scorn, loneliness,
hunger, toil, poverty, weariness,
sickness, vituperation as a re-
negade, a traitor, an enemy of
society, and a blasphemer, im-
prisonment, scourging, and
threats of death; all this and
more he was called upon to en-

dure.

"But the recital of his hard-
ships does not make us gloomy.
When we are most depressed, we
turn to his letters. They cheer
us up in our doleful moods. we
are helped by what he went
through. The soul which can suf-
fer victoriously is the soul
which floods the heavens with
light. In his sufferings, Paul
was a super-conqueror. He nev-
er moans, whines or murmurs.
And so while he is sorrowful, he
is always rejoicing. He posses-
sed the joy of feeling that he
was working with God. God has
far-reaching plans, and Paul is
helping him to carry them out.
When he suffers he still is joy-
ful because his sufferings, like
the sufferings of Jesus, are help-
ing to work out the purpose of
the Eternal.

FANNING THE FLAME

By Kirby Page

It has been said that "life is pure flame, and we live by an invisible sun within us." Imagination is its name, the illumination that comes from projection. Imagination gives us wings with which to traverse land and sea and air, to dwell in the uttermost parts of the earth, and in radiant fellowship with the living God.

Jesus taught his disciples to live imaginatively, to do unto others as you would have them do to you. That is, enter into the experience of others, and view life from that perspective. Compassion is concern merged with imagination. Commitment is teaming up the power of will and imagination. Adoration is reverence fused with imagination.

Yes, "life is pure flame," and its brilliance may be fanned by imagination. Wise is the person who seeks oppor-

tunity to experience the blending of silence and beauty and imagination, who arranges for leisure to enjoy music and ideas and vision. And happy is the individual whose power of identification enriches communion with God and fellowship with man. Life is ennobled and made holy by time exposure of the human spirit to the beautiful, the harmonious, the true, the good.

How stupid of us to be taken prisoner by fleshly appetite and worldly ambition! We are made for rapture. Day by day we may be led by imagination into moods of wonder and awe, gratitude and thanksgiving, into the sheer joy of being alive, as the eyes of the heart are enlightened. Train your imagination to keep trimmed the wicks of the flame of life, and walk joyously as guided by the Inner Light!

RESPONSIBILITY AND TRUST

By Kirby Page

Creative living requires the shouldering of responsibility, but wise is the man who realizes the limited extent of his responsibility. God needs human help in building the good society, but tragedy strikes when man acts as if he is God. The human share of the mutual task is to find the will of God for his own life and for society, to concentrate on doing the divine will, ever to be found faithful, and to leave the results confidently in the hands of God. Thus Jean Ingelow writes:

*"I am glad to think
I am not bound to make the
world go right,
But only to discover
and to do
With cheerful heart the
work that God appoints.
I will trust in him
That he can hold his own;
and I will take
His will, above the work*

*he sendeth me,
To be my chiefest good."*

The coming of God's holy Kingdom on earth is thus described by S. Gillilan:

*"The grass rows slowly up
the hill
With faith the torrent
cannot kill
And rocks are rough and
still the clover
The stony field will yet
run over--
And I know nothing that
the true,
The good, the gentle
cannot do.
So toils an undiscouraged
God
And covers barren fields
with sod,
And so will hate and sin
surrender
To faith still strong and
love still tender--
And I know nothing that
the true,
The good, the gentle
cannot do."*

PROVIDENCE AND AN OAK TREE

By Kirby Page

The wisdom and concern of the Divine Creator, the God of our Lord Jesus Christ, is revealed in the equipment of an oak tree. Donald Culross Peattie, in *The Reader's Digest*, gives us this impressive description:

"The greatest force in the natural world is growth. And the noblest example of that force is a tree. Springing from a trifling seed, it can split rock and soar skyward a hundred feet and more. It draws up water against gravity all its height, and spreads at last in an architecture of boughs and twigs splendid as a Gothic vault, but living to the outermost leaf. Wonderful are the ways of life of a tree.

"If a plant had a brain, said Darwin, it would lie in its roots. Deep in the earth they seek and find, they dodge and pry. Meeting an obstacle such as a rock, they may circumvent it, or heave it aside, or

even crack it open by dissolving it with acids which they can secrete. If (as has been calculated) a single tuft of bluegrass may in one growing season produce 84,500 root branches and a million root hairs, what then must be the root system of a grand old bur oak? ...

"The chlorophyll, the green stuff of the leaf, has rare ability to use solar energy. With this it breaks up the molecules of water in the leaf, and of the carbon dioxide taken in through the leaf's pores. By rearranging these atoms of oxygen, carbon and hydrogen into other chemical forms, the leaf is provided with the sugars and starches it needed for food. Not the mightiest factory on earth can compare with this silent industry."

"And he showed me the river of Life... on both sides of the river grew the tree of Life ...and the leaves served to heal the nations."

THE DIFFICULTY OF BEING CHRISTIAN

By Kirby Page

Profound wisdom is packed into these words of our Lord: *"For the gate is narrow and the way is hard, that leads to life, and those who find it are few."*

It is easy to assert belief in the Fatherhood of God, and difficult to treat men of other races, nations and classes as brethren. Prejudice, discrimination, exclusion, segregation, and exploitation are reflected in the practices of many Christians throughout the generations since the days of our Lord upon the earth. The distressing record of the treatment of American Negroes under democracy is summarized in two massive volumes by Gunnar Myrdal. More recently Charles Abrams, in *"Forbidden Neighbors,"* has assembled the evidence of prejudice and discrimination in housing against the foreign born, Jews, Chinese, Japanese, Filipinos, Koreans, Mexicans, Puerto Ricans, and Negroes. These volumes and a hundred similar ones make

painful reading for men and women who are seeking to know and to do the will of God as it is revealed in Christ Jesus our Lord.

The required discipline of mind and emotion, will and behavior is found in private prayer, group fellowship, public worship, and in the multiplication of favorable experiences across racial lines. If we are to take Jesus seriously we must acquire historical perspective, spiritual insight, depth of concern, and more embracing commitment. More serious than the difficult in our minds is the perversity of our emotions, and yet more unruly is the will to brotherhood and fellowship.

So embedded within us are the evil spirits of caste and racial superiority that only a mighty work of God in our hearts can cast them out. The need is for less self-centeredness and more of the mind of Christ and fuller devotion to the will of God.

FEARFULLY AND WONDERFULLY MADE

By Kirby Page

*"When I see thy heavens, the
Work of thy fingers... what
Is man that thou shouldst
Think of him?"* What would
Be the exclamation as the
Psalmist gazed through the
Big glass on Palomar? He
Would be told that, while
Light travels a million
Miles in six seconds, the
Rays that he beholds have
Journeyed millions of
Years to reach his sight,
And that while the number
Of celestial bodies runs
Into billions, some of
Them are so far away from
Their nearest neighbors as
To be lonely hermits lost
In the wilderness of space.
In a laboratory he would be
Initiated into mysteries of
The invisible world, where
Atoms are legion beyond
Numbering, and yet, like
Heavenly bodies, are set
Apart by an abyss of space.
And if the Psalmist should
Again inquire, *"What is*

Man?" the reply would be:
He is inventor of heavy
Machines that soar above
Continents and submarines
That cruise under seas. He
Removes mountains and digs
Rivers. With one blow he
Destroyed Hiroshima, and
Now holds enough power to
Annihilate. Who is man?
He is Hitler and his
Incinerators with human
Ashes, he is John Q. Doe
Raiding Dresden with
"Block-busters" and fire
Bombs. He is Albert
Schweitzer and his hospital,
Jane Addams and Hull House.
He is beast of prey, and
Soul at prayer. He is
Creature endowed by his
Creator with freedom of
Choice, and trusted with
Power of decision. He is
Sinner when centered in
Himself, and saint when he
Elects to do God's will.
He may dwell in hell, and
He may move into heaven.

No. 333

JOY IN THE DEPTHS OF TROUBLE

By Kirby Page

Our Lord was a man of sorrows and acquainted with grief, yet he experienced unfathomable joy, and bequeathed a legacy of joy to his disciples. From the dim distant days of the dawn of human life, God has been a Father of love and concern, and has joyously carried a cross on his shoulders. Suffering and joy are the two sides of affection. Life suffers because of love, and life distills the sweets of joy from pure affection.

Holy laughter resounds through the Bible. *"Make a joyful noise unto the Lord... Serve the Lord with gladness. Let the nations be glad and sing for joy... With joy you will draw water from the wells of salvation... Sing, O heavens, for the Lord has done it; shout, O depths of the earth; break forth into singing, O mountains, O forest, and every tree in it! ... His holy mountain, beautiful in elevation, is*

the joy of all the earth... For you shall go out in joy, and be led forth in peace... These things have I spoken to you, that my joy may be in you, and that your joy may be full... May the God of hope fill you with all joy and peace in believing, so that by the power of the Holy Spirit you may abound in hope... Children of joy... Rejoice in the Lord always, and again I say, Rejoice... With all our affliction, I am overjoyed... May you be strengthened with all power, according to his glorious might, for all endurance and patience with joy. Count it all joy, my brethren, when you meet various trials... I am exceedingly joyful in all our tribulation... God shall wipe away all tears from their eyes; and there shall be no more death neither sorrow, nor crying, neither shall there be any more pain."

Increase your solicitude, and you will deepen your joy in the midst of every trouble.

No. 334

MAN'S SIN AND GOD'S FORGIVENESS

By Kirby Page

Basking in the warm glow of our own approval, and viewing ourselves with utter loathing, are alike fatal to the spiritual life. Sometimes we make light of sin, explain it away as unavoidable weakness, attribute it to human nature, dismiss it as an out-dated idea, or jauntily confess, "of course, I'm no saint." But sometimes sin becomes an obsession, it hypnotizes us, terrorizes us, crushes us, and takes from us the last ray of hope.

The Christian way to deal with sin is to recognize it, confess it, accept God's forgiveness, experience the joy of being forgiven, and seek divine help in conquering it. The unforgivable sin is to go on wallowing in the mire that is known to be a sink of iniquity, make no effort to climb out of the pit, while continuing to curse God.

To doubt God's desire to forgive and his offer of forgiveness, is to deny that he is as good as any good man. His power to forgive is vastly greater than human power to

commit sin. "Where is the foolish person," inquires Saint Francois de Sales, "Who would think it is in his power to commit more than God could forgive, and who will dare go measure, by the greatness of his crimes, the immensity of that infinite mercy which casts them all into the depths of the sea of oblivion, when we repent of them with love?"

"If we say we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just, and will forgive our sins and cleanse us from all unrighteousness."

In hours of prayer, we must ask God for vision to see ourselves as we are seen, be stricken with guilt because of the abyss between what we are and what divine love expects us to be. In contrition, we must accept the forgiveness so readily offered, make petition for help in doing what God wants us to do. And this is a life-long procedure: recognize, confess, accept, seek, commit.

ARDENT EXPECTATION

By Kirby Page

Among the greatest of these Is hope. High on the ladder Of abiding realities we find Affection, trust and eager Expectation; and not the Least of creative attitudes Is ardent anticipation. Memory brings the past to Mind, but man can also Project himself into the Future. How marvelous the Human spirit with its Endowment of power to roam At will through time and Space, to be, in successive Moments, here and there And yonder! Unlike a Sluggish ox, man lives not By appetite alone, but By gratitude and hope, by Recollection and warm Expectation. In his mind There is more than image Of present actuality, he Glimpses also eventual Possibility. A person Is able to fix his gaze Upon a distant goal, and With such zest anticipate

Arrival that cheerfully he Expends great effort, faces Extreme peril, endures much Pain, as hopefully he Struggles toward the peak Which vividly he beholds. Hope is the cure of a Sense of futility, it is The prevention of despair, And the source of fortitude. It is the soil in which Happiness flowers, and from Which worship takes hearty Nourishment. Our Lord Expected great things from God and attempted great Things for God, and taught His disciples to feed upon The hope of immortality, Endless fellowship with the Eternal Spirit. A man Cannot live meaningfully Without faith or without Love, and neither can he Discover the fount of joy And power without keen Anticipation. Truly the Spirit of man is more Miraculous than we dream.

A NOTE OF JOYFUL EXULTATION

By Kirby Page

In his monumental work, "The History of Primitive Christianity," Johannes Weiss wrote: "The early Christians felt themselves to be witnesses and participants in the mighty world-drama, which was moving on toward its climax before their very eyes. The Messiah is for them not merely the King of the Jews, or of the whole world, he stands close to them personally, he is their beloved Lord and Master. From this source was derived the warmth and inwardness, the strongly personal element in the new religion.

"The boldness and the rejoicing recorded upon every page of the New Testament, are rooted in the feeling that they are servants of a mighty Lord. We shall never grasp the Christ-religion of the primitive church as something genuine and real unless we steadily take into account the continuing influence of the personality of Jesus, so strong,

and so sure of himself. Throughout the opening chapters of the Book of Acts we catch a note of joyful exultation. Unless one can understand this constant mood of victorious, jubilant happiness and confidence, he simply will not understand primitive Christianity. A tempestuous enthusiasm, an overwhelming intensity of feeling, an immediate awareness of the presence of God, an incomparable sense of power and an irresistible control over the will and inner spirit--these are ineradicable features of historic early Christianity. Jesus' power over their souls was now at last fully realized. This is the personal and moral basis of the overpowering enthusiasm which welled up among them and overflowed like a flood into the spiritual life of mankind."

"You are the salt of the earth... You are the light of the world." Is this true of us today--really?

PLAYING AROUND WITH UNTOLD WEALTH

By Kirby Page

The Kimberley mines, the Richest store of diamonds On earth, were discovered When a traveler noticed a Child tossing up and down a Sparkling rock. Let this be A parable of the way we play Around with our own lives, Of priceless worth as they Are, and of our trifling With other souls. Buried Within is inexhaustible Wealth of spiritual power, Much of it waiting to be Mined and used. Once There journeyed a Traveler Who knew the secret of Splitting atoms in the Invisible world of the Spirit, and to this day we Speak of His gospel as the Dynamite of God. In the Possession of his faculties Man has all the tools he Needs, and through the ages Great souls have taught us How to pray. Turn our minds Toward God many times every Day, in adoration, gratitude

Confession, commitment, Petition and intercession, And in silent expectancy. Recognize God at work in The beauty of nature, the Harmony of great music, in The fragrance of flowers. Take many time-exposures Of the inner life, sitting Alone in reflection, in Sustained thought; and Respond to the promptings Of mind and emotion, Conscience and will. Be Aware of people, enter with Compassion into their pains And troubles. Behold the Living Christ weeping with Those in anguish. Recognize The image of God in the Broken, the handicapped, the Exploited. Speak often and Naturally about God and Jesus and his way of life. Use conversation as a tool In excavating rich mines Of the spiritual world. Practice doing the holy Things you intend to do.

IN HIM FLASHES GRANDEUR

By Kirby Page

Since childhood I have read a steady stream of books about Jesus, and I expect to continue to do so as long as I live. One of the altogether lovely and profound tributes to our Lord comes from the pen of Adolf Harnack:

"When God and everything that is sacred threatens to disappear in darkness, or our doom is pronounced; when the mighty forces of inexorable nature seem to overwhelm us, and when the bounds of good and evil to dissolve; when, weak and weary, we despair of finding God at all in this dismal world—it is then the personality of Christ may save us. Here we have a life that was lived wholly in the fear of God—resolute, unselfish, pure; here there glows and flashes a grandeur, a love, which draws us to itself. Although it was all a continual struggle with the world; though bit by bit one earthly possession after

another fell away, and at last the life itself came to an ignominious end; yet no soul can avoid the thought that whoso dies thus, dies well: he dies not, but lives. For it was in this life and death that there first dawned upon mankind the assurance of an eternal life, and a divine love which overcomes all evil, nay, sin itself; and in the presence of a glory which is beyond the reach of death, we have come to perceive the vanity of the world and of all earthly possessions. As surely as everything depends on the soul finding God and becoming one with Him, so surely is he the true Saviour, Guide and Lord who leads the soul to God."

"In many and various ways God spoke of old to our fathers by the prophets; in these last days he has spoken to us by a Son...He reflects the glory of God and bears the very stamp of his nature."

DEFEAT MAY LET THE GLORY OUT

By Kirby Page

When John Bright's young wife was lying dead in the home, a century ago, his friend Richard Cobden said to him: "There are thousands of houses in England at this moment where wives, mothers and children are dying of hunger. Now, when the first paroxysm of your grief is past, I would advise you to come with me, and we will never rest till the Corn Law is repealed." And this was the beginning of John Bright's career as one of the great reformers and benefactors of the British people.

Grief may be embittering, and bereavement may be crushing. Tragedy often strikes as a bolt of despair. But frequently pain and loneliness have been open windows through which God has entered with comfort and assurance and challenge. Every pastor can tell you of handicapped and afflicted and bereaved individuals whose

radiant lives bless all who touch them—men and women who have so adjusted their sails that the winds of adversity constantly blow them toward God and fellowship with other persons. It is not what happens to us that shapes our lives, but the way we take it.

"Defeat may serve as well as victory

To shake the soul and let the glory out.

When the great oak is straining
~in the wind

The boughs drink in new beauty,
and the trunk

Sends down a deep root on the
windward side.

Only the soul that knows the
mighty grief

Can know the mighty rapture.
Sorrows come

To stretch out spaces in the
heart for joy."

--Edwin Markham.

TWO MANSIONS OF THE SPIRIT

By Kirby Page

Now and then, for many years, I have worked at my desk with the face of Charlie Andrews smiling at me from a photograph, upon which he inscribed an affectionate greeting. He was a preeminent soul of two worlds, in his days of lovingkindness among the poor of India, and in his hours of ardent friendship with our living Lord in the invisible world of the spirit. Alternation was the rhythm of his experience. Listen to his testimony:

"Very gradually the practice of the presence of God, with its deep and silent communion, became an abiding joy to me as my heart was more at leisure from itself. Instead of the former restlessness, a new peace came flowing in. Far beyond all human words to express it, my one supreme joy was this, that the consciousness of Christ's living presence was brought intimately near to me

with a fullness of love that I had never known before. Just as I had felt a close companionship with Christ in the midst of human need—among the poor and the needy, by the bedside of the sick and suffering, in the loneliness of the stranger, among the outcast and despised—so now I felt his presence in a new and living way through this deep peace which had flooded my whole being. What had been almost fugitive before became now more constant, and I longed to enter into its glorious completeness. There was a dual realization of his gracious presence, ever waiting to be fulfilled in my own life and ever ready to be made welcome. There were the sacrament of loving service in the inner chambers of the heart."

Practice the presence of the living Christ in spending self, and in the silence of withdrawal!

EMBODIED FAITH IS TRUST

By Kirby Page

So dim is man's vision, and so feeble is his strength, as he confronts the complexities and perils of life, that his salvation comes by faith. Now faith is not a substitute for understanding, it is trust in what we really believe. When we Christians live by the faith we profess, our inner reservoirs are flooded with illumination and filled with power. Let us remind ourselves of the Bible's precious promises.

"Blessed are: poor in spirit... those who mourn... the meek... those who hunger and thirst for righteousness... the merciful... the pure in heart... the peacemakers... those who are persecuted for righteousness' sake... your heavenly Father knows that you need them all. But seek first his kingdom and his righteousness, and all these things shall be yours as well... Ask... seek... knock... If you then, who are evil know how to give good gifts to your children, how much more will

your Father who is in heaven give good things to those who ask him?... Let not your hearts be troubled: believe in God, believe also in me. In my Father's house are many mansions... Truly, truly, I say to you, he who believes in me will also do the works that I do; and greater works than these will he do, because I go to the Father... the Counselor, the Holy Spirit, whom the Father will send in my name, he will teach you all things... I consider that the sufferings of this present time are not worth comparing with the glory that is to be revealed to us... Likewise, the Spirit helps us in our weakness; for we do not know how to pray as we ought, but the Spirit himself intercedes for us with sighs too deep for words... In all these things we are more than conquerors through him who loved us."

Blessed is the man who embodies his faith in his behavior.

HOW DEEP CAN DARKNESS BE?

By Kirby Page

The record makes it clear that Jesus' family came to regard him as deranged, out of his mind, "he must be mad!" The Scribes and Parisees said that he was possessed by Be-
elzebub, the prince of devils.

Jesus, the Son of God, "reflecting God's bright glory and stamped with God's own character," -- looked upon as a mad-man under control of the very devil! Human vision can never become more utterly blind than that. And this was the judgment of his own relatives and of the most devout religious leaders of the day. Soon the mob was yelling, "Release unto us Barabbas" -- a patriot who in armed revolt had killed a Roman -- and "Crucify Jesus" -- who had called upon his countrymen to love the Roman invader. Marcus Aurelius was one of the most enlightened and humanitarian of the Roman emperors, yet he sought to exterminate Christianity as an en-

emy of the empire.

In our time we glory in the faith and fortitude of Jesus and his early disciples. We sing about the faith of our fathers, but some editions omit the stanza, "Our Fathers, chained in prisons dark, Were still in heart and conscience free: How sweet would be their children's fate, if they like them, could die for Thee!"

Yet we were the first to drop an atomic bomb on a crowded city, we are spending billions upon atomic and hydrogen weapons of massive retaliation, we resort to the ancient law of an eye for an eye in dealing with criminals, our society is saturated with selfishness and greed and lust, and to a substantial degree our Christian churches are segregated institutions. Yea verily -- "*if your very light is darkness, how deep the darkness will be!*"

NOTHING ELSE BUT HEAVEN BREAKING THROUGH

By Kirby Page

All that is sweet,
Delightful, and amiable
In the world, in the
Serenity of the air, the
Fineness of the seasons,
The joy of light, the
Melody of sounds, the
Beauty of colours, the
Fragrance of smells, the
Splendour of precious tones,
Is nothing else but Heaven
Breaking through the veil
Of this world, manifesting
Itself to such a degree
And darting forth in such
Variety so much of its
Own nature -- so sang
William Law the mystic.
And it was Goethe who
Exclaimed that Nature is
The living garment of God.
Starlit skies, radiant
Dawns, gorgeous sunsets,
Fleecy clouds -- all are
But hints of the Eternal
Grandeur -- and man's
Thirst for purity, and
Hunger for fellowship, and
Craving for holy communion.

Gracious and immortal is
God's grant of exultation
At the whisper of the
Breeze in the willows, the
Music of rain pattering on
The pane, the sweet murmur
Of swiftly running water,
The reverberating thunder of
A storm. Altogether divine
Is the appealing voice of
Conscience, the trenchant
Call of duty, the silent
Word of utter commitment.
Straight from the heart of
Love itself come the gurgle
Of a baby, the warmth of
Handclasp, the caress of
Affection, the kiss of bliss.
And well does Lewis Morris
Glory and glory again,
In man's spirit that
Spends and is spent in
Mystical questionings,
Oh, the depths of the
Fathomless deep, oh the
Riddle and secret of things,
And the voice through
The darkness hears, and
Rush of winnowing wings.

OUR MOST PRECIOUS POSSESSION

By Kirby Page

When a man reaches the age of Fifty, it dawns upon him that He has used up more than half Of his allotment of Time. With heightened vividness, he Realizes that if he is going To do anything in this life, He had better get at it. For Many individuals the last Third or fourth of life is The most creative and the Most joyous period. All Depends upon the degree to Which a man has learned to Make redemptive use of hours And days. So admonitions Should be directed to the Young and the middle aged. Technology and industry have Placed conveniences and Leisure, advantages and Privileges at the disposal of This generation. Never before Were people able to do as Many things in as little Time. Whether old age is to Be a radiant experience, or A miserable fate is now Being decided. It takes	Time to accumulate inner Resources. It takes time to Cultivate the mind. It Takes time to develop Creative habits. It takes Time to subordinate our Animal nature to the Guidance of the spirit, And plenteously to feed The soul. Fruitful indeed Are family conversations About the best use of our Most precious possession. For most of us, wisdom Suggests less time for Entertainment, more time For re-creation; less Absorption in the antics Of comedians and more Concentration on the Beautiful and the Harmonious, the true and The good. We will not drift Into glorious old age. The Set of our sails determines The direction we journey. So we must apportion our Moments as for eternity. It takes time to be holy.
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No. 345

These devotional readings are for use in papers published by local churches, for devotional meetings, prayer groups, youth fellowships, and for sick visitation. They are free, and will be sent upon request to Kirby Page, Box 247, La Habra, California.

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Tuesday, April 17, 1928

IMPERIALISM

Sunday evening Kirby Page addressed those attending Vespers on the subject of imperialism. That there were only a few members of the Politics Department, a few devout Christians, and a few intellectually curious to hear him was indeed unfortunate. The most valuable kind of comment we can make, therefore, seems to be a brief and inadequate attempt to present the gist of his talk.

Mr. Page first pointed out the well known causes of imperialistic action. Need of raw materials; the doctrine of national intervention to protect the interests of traders and citizens (often going to absurd lengths, as our expenditure of 130 million dollars to catch a Mexican bandit); special policies like the Monroe Doctrine, and

arms would reduce a war to a sputter. An embargo on loans would prevent them for a while (there could be no violence in Nicaragua if Mexican and American capital were not supplying the two factions).

Finally collective diplomatic pressure and, most important of all, collective commercial pressure would set up an international clearing house, much less perilous than the institution of armed intervention.

In conclusion Mr. Page rather feebly stated that our best hope lay in the World Court, the League, and its International Labor branch. He said this rather feebly because he is tired. For a good many years he has been a campaigner for peace and international honesty, and although there are signs of progress, we can hardly expect other than that even a seemingly indefatigable crusader may speak in a calm voice of his goal when the experience of 1914 has had so little effect on methods of diplomacy.

Return to KP

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The 800 million people now controlled economically or politically are awakening to the same revolutions that the white race once experienced. The Reformation, the Industrial Revolution, the birth of national sentiment, all are having the same effects on them that we experienced; and the day is not far distant when to continue our control will take a vaster outlay of armaments than we have hitherto conceived of.

But Mr. Page is not lacking in positive suggestions. Citizens of the powers engaged in business away from home must, of course, have protection, for which he suggests instead of arbitrary intervention a policy of international arbitration. If it is deemed desirable to relax control in any particular place, this can be done without danger only by international co-operation.

For instance, the Pan-American Union would cause much less antagonism as a policeman than the United States does as a self-appointed school-master.

An international policy of refusing to recognize or deal with any government set up by revolution would decrease these upheavals, because it would decrease the profit insurrectionists could reap. An embargo on

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NATION'S BUSINESS



Published at Washington by the Chamber of Commerce of the United States

MERLE THORPE, Editor

As the Business World Wags

THUS WE MAY SEE, QUOTH HE,
HOW THE WORLD WAGS—*As You Like It.*

Self-Regulation In Coal Mines



THE SOFT coal industry has been the bad boy of American business. Every Tom, Dick and Harry who had to deliver a "what's wrong with the world" address pointed the finger of shame at the producers of bituminous coal. It furnished the text for countless disquisitions on overproduction, underconsumption, price cutting, profitless prosperity, antiquated methods and all the other evils, real and imaginary, of business.

And with all their preaching and lecturing, all the preachers and lecturers brought up at this conclusion:

"Too many mines and too many miners."

Now one important unit, the Consolidation Coal Company takes a straight-forward step towards the goal of fewer mines and fewer miners. The company—and it is interesting to note that John D. Rockefeller, Jr., is one of its large owners—declares its faith that there is no salvation in cutting prices or in cutting wages.

The company has announced its intention to close its uneconomic mines and to lay off some 2,500 men, selecting those who could most easily find new employment.

But most significant is the appeal to other coal companies for support. The United States Chamber of Commerce holds as a cardinal principle that business should better itself, that that reform which starts from within and is accomplished without recourse to government is the best reform.

The Consolidation Company is carrying out that idea when it says in an address "to our fellow coal producers":

If the industry is to progress rapidly toward its rightful economic recovery, the Consolidation Coal Company believes each and every producing unit must make some sacrifice to that end. We speak only for ourselves and only in the spirit of friendly cooperation. The retention of the most economic mines, and the present elimination of the least efficient, adopted voluntarily as a general program seems to offer the speediest and most effective relief for all.

For years the soft coal industry has seen the number of miners grow and the number of days work for each miner shrink. There are mines where men work hardly two days a week and in the whole industry their average is not over 200 days a year.

If the bituminous industry can work itself into a better position, can put itself on a sounder economic basis with-

out an interstate coal commission, or price fixing or nationalization or any other increased government interference, it will merit the encouragement and the praise of all American business.

Some Way-Off Estimates



ON JUNE 1, the Treasury Department estimated the surplus for the fiscal year ending June 30, 1928, would be \$400,000,000.

That is a change over earlier estimates. In December, 1926, the Treasury estimated the surplus at \$200,700,000. In June, 1927, at \$338,000,000. In October, 1927, at \$455,000,000. In March of this year it had dropped to \$400,000,000, where it now holds. By the first of August we shall know the exact figure.

The discrepancy this year will not be as great probably as it was for 1927 when the Treasury estimated the surplus all the way from \$186,000,000 to \$383,000,000, only to wind up with an actual surplus of \$635,000,000.

It is interesting to note how closely the German Government estimated its receipts for the fiscal year 1927-28. Budget estimate was 8,460,500,000 reichsmarks and the receipts 8,490,394,754.

Great Britain also makes a remarkable showing. For the fiscal year ended March 31, 1928, it estimated receipts at £834,830,000 and expenditures as \$839,204,000. Its receipts were £842,824,000 and its expenditures £838,585,000.

Amazing accuracy abroad, wide discrepancy here. How much is due to the difference in financial methods and how much to the opportunity in this country to use a threatened deficit or surplus as a club over legislation!

Competition And Mergers



SOME two or three years ago this question was plumped at a man who had grown up in the automotive industry:

"How will the automobile business line up five years from now?"

He didn't hesitate a minute to give an answer:

"I expect it to be something like the retail dry goods business: Three or four big department stores and a small number of specialty shops."

The consolidation of Chrysler and Dodge recalls that prophecy. General Motors, with its list ranging from Chevrolet to Cadillac, is prepared to meet the price of any shopper for an automobile. Now Chrysler-Dodge

can offer a price range from under \$700 to nearly \$4,000, with many steps between.

The announcement of the Chrysler-Dodge merger set on foot all sorts of rumors of other combinations. The industry expects some but is inclined to discount any rapid or radical changes.

The automotive industry is no longer a new industry. Its place grows more settled. One need only look at figures of the gains in total truck and car registration to see the approach to stabilization. Here they are for the last five years:

	Gain Over Previous Year
1923.....	23 per cent
1924.....	17 per cent
1925.....	14 per cent
1926.....	10 per cent
1927.....	5 per cent

Few of us now need to be converted to the desirability of owning an automobile. No man asks another "Have you a car?" Instead he asks "What car do you drive and how do you like it?"

The industry is facing more and more the job not of selling a car to a man who has never had one but to wean him away from the one he has or to persuade him to add another to it.

There is much talk of a "two car market" and one enthusiast in the business has declared that the United States is not a two car, but a three car market. But it is worth recalling that in this country there is a car for every 5.86 persons in the United States and in California and Kansas one to less than three persons.

Congress and The Chamber



CONGRESS has adjourned until December and a campaign is on. What has this first session of the Seventieth Congress done for business and to business? Questions not yet to be answered in full and finally. A setting forth of what American business proposed to Congress through its representative, the Chamber of Commerce of the United States, will be found on page 38.

It is an interesting and impressive record of effectiveness. On taxation, on postal legislation, on alien property, on merchant marine, Congress has given heed to the voice of American business. On some points, the national legislature has been in accord with the position of American business as presented by the Chamber; on some it has differed, a result always to be expected.

But over and above all there are these facts for American business to keep constantly in mind; that the Chamber acts only as its member organizations direct and that it acts always in the open.

It is important for Congress to know what business thinks. It is for Congress to act upon that information as it sees fit. What the Chamber says to Congress it says also to the public. No member of its staff has ever asked a Senator or Representative to vote for or against a bill of which the Chamber approves or disapproves.

Socialists In Error



"THE World Tomorrow," which describes itself as "looking toward a social order based on the religion of Jesus," sums up the platform of the Socialist Party at its recent national convention and cites this as a reason for the need for a Socialist Party in these United States:

"Poverty for many while a few live in extreme luxury."

NATION'S BUSINESS for July, 1928

As untrue a statement as can easily be conceived. It should read:

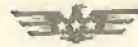
"Poverty for a few while many live in luxury."

That there is poverty in the United States no one would deny. There is no higher goal before us than the lessening of poverty, but to describe this country as one where many live in poverty is far from the truth. And few in luxury? Look about you! Luxury, to be sure, is a matter of definition, but if an abundance of food, a plenty of clothing, ready means of entertainment and transportation, be components of luxury, then how great is the number of those about us who live in luxury?

We are a wealthy nation; there is enough to go around and it does go around more nearly than in any other country of which we know. There are here extremes of wealth and poverty but no such contrasts of misery and comfort as were accepted as inevitable a century or two ago or as are still accepted as inevitable in many parts of the world.

How rich are we? One engineering firm presents a figure of \$320,000,000,000 and points out that while our population has not doubled since 1890 our individual bank deposits have grown from 4 billions to 48 billions, or from \$64 per capita to \$400.

Trusts of Three Kinds



WE TALK of trusts in geometrical terms, using "trust," that is, in its popular sense as meaning a large corporation made up of a number of units previously independent. We are familiar with horizontal trusts, the combination of a number of producers of the same or similar kinds of goods. We hear much talk, also, of the vertical trust, the joining of units all the way from the raw material to the finished material and including, in some cases perhaps, the means of distribution to the consumer.

Paul Mazur in his "American Prosperity" points out a new type which he calls the "circular" trust, the linking together under one control of a number of products usually with some common denominator of use.

A notable instance is the Postum Company, which, beginning as a producer of cereal coffee, has recently acquired Maxwell House coffee and before that controlled a flour, a brand of chocolate, a gelatin, a tapioca, and other foods.

Interesting along this line was the recent report that the Gold Dust Corporation was acquiring control of the American Linseed Company.

The former makes washing powders, soap, shoe polishes and is interested in food products. The Linseed Company makes linseed oil, varnishes, oil meal and also is interested in food products.

Some day we shall have—perhaps we already have and do not know it—one company that clothes the man from head to foot.

Advertising by Circular Trusts



THE circular trust, if it becomes more general, will have some interesting problems in advertising and selling. General Motors which might be described as both horizontal and circular since it makes not only many kinds of automobiles but domestic light systems and electric refrigerators, has followed the policy of advertising each product separately and of carrying on simultaneously a campaign to build faith in General Motors as an

600
would

disposition to rejoice over honors and exceptional distinctions which sometimes come to us. However much we may feel indebted to these people, we ought to be modest in our recognition of these blessings which steal upon us.

ISABELLE KENDIG

Some hundred and fifty years ago when a now famous and honored conspiracy was being hatched, my great-grandfather, Benjamin Franklin, remarked: "If we don't hang together, we will certainly hang separately." His advice is still good. Count me with you to the full in whatever program you adopt. I'd rather be a live radical on the blacklist than, in the D. A. R., merely a worshiper of dead ones!

VICTOR L. BERGER

As far as I am concerned, I believe that the Daughters of the American Revolution are inconsistent, since it must be clear to everybody that I have tried to become a revolutionary sire myself. I have striven to start a revolution against the present system and replace it with something more sensible and humane. There is this difference, however. Their ancestors tried a violent revolution, while I prefer peaceable and legal means. But even at that the Daughters are not nearly as bad as Judge Landis, who not only put me on his war patriotic list but dictated a twenty-year penitentiary sentence to boot. This sentence I have always considered my *croix de guerre* and any blacklisting can simply add a ribbon or another decoration. The only possible objection I may have to the latest roll of honor is that I find myself in the company of a considerable number of war patriots and other hundred-percenters but, as they have seen the light, here is my outstretched hand, and I say "welcome" to one and all of them. May our tribe increase and we all become revolutionary sires!

WILLIAM ALLEN WHITE

Unworthy though I am to stand before the kings and queens of courage in the true American aristocracy, yet because some fumbling fool has placed me there I none the less appreciate the great fortune I have had in this distinction. Some people have all the luck. I am one. If a good name is rather to be chosen than great riches, a place on the D. A. R. blacklist is better than a license to steal in a mint, or to have a hand in the Continental Trading Company's jackpot. I am sorry that I cannot be with you at the dinner tonight, however unworthy I may be to sit there. But I have noticed that what you grab you get, and what you keep is all to the good, so I shall grab and keep this distinction as among my most precious laurels.

CLARENCE R. SKINNER

The Community Church, Boston, Mass.

I should gladly attend the meeting of the criminals listed by the Daughters of the American Reaction, but I cannot—for on that night I am billed to plant bombs under one Governor, two Senators, six Congressmen, eight churches, eleven banks, and one Social Order. My duty must come first, so please accept my best wishes for a bloody and murderous party.

LEWIS AND CLARK CHAPTER, D. A. R.

Greetings from true daughters of revolutionary ancestors. (This chapter at Eugene, Oregon, recently protested against the blacklist policy of the organization after an effort had been made to induce the Eugene Daughters to prevent a meeting at which Kirby Page was to speak on peace.)

JAMES P. WARBASSE

Forty years ago, my mother was a member of the Daughters of the American Revolution. If she were living today, she would not be a member. Thirty-five years ago, I was a member of the Society of the Sons of the Revolution. I resigned

when I saw that the membership was composed largely of reactionary snobs, every man-jack of whom was thrown into a fit of gooseflesh at the thought of revolution.

I am glad to know that the Daughters do not like me. They naturally should not. I do not like revolution. Everything that revolves presently comes around where it started. The Daughters and their kind breed revolution. They are pushing this country toward revolution faster than all the terrible Reds together.

THE LIBERAL CLUB, Harvard University

We long to be with you at the great Blacklist Party, and we are sorry to remain away compelled by distance and the spider's web of divisional examinations. Some of us may yet succeed in joining the celebration. Congratulations to the organizing energy of *The Nation*! We were delighted to see our name on the D. A. R. Honor Roll—saddened only over the fact that the Radcliffe Liberal Club there listed has not even yet come into existence though thus prenatally honored.

Would you perhaps be kind enough to send us a copy of the constitution and by-laws of the Blacklist Party? May it be confederated, permanent, and strong!

Letters of indorsement or of friendly appreciation were also received from President Woolley of Mt. Holyoke College, David Starr Jordan, Senator Lynn J. Frazier, Inez Haynes Irwin, Rosika Schwimmer, James H. Maurer, Irving Fisher, Fannie Hurst, Edward A. Ross, Carl Haessler, Edward Mead Earle, Major Walter M. Ireland, Richard Hogue, Samuel Guy Inman, John A. Fitch, Benjamin Marsh, Dr. Alice Hamilton, David K. Niles (Ford Hall Forum, Boston, Mass.), Max S. Hayes, Guy Emery Shipler (editor, the *Churchman*), Frederick J. Libby, Joseph Jastrow, David Pinski, Julia C. Lathrop, Helen Arthur, Arthur B. Spingarn, Gertrude L. Winslow, Mary Anderson, Emil E. Holmes (Commander Hospital Post 303, American Legion), Edward T. Devine, Robert Whitaker, Lola Maverick Lloyd, Ellen Hayes, Lew Head, Arthur M. Schlesinger, and others.

Mrs. Alfred J. Brosseau, president general of the Daughters of the American Revolution, although invited, did not attend *The Nation's* Blacklist Party. She was otherwise engaged. While the assembled blacklist was amusing itself at the expense of the D. A. R. in New York City, the president of that society was being presented to the British King and Queen at Buckingham Palace! As the *New York Times* reported the occasion:

"It was all a very delightful experience for an American, very delightful," beamed Mrs. Brosseau, after she had curtsied low before King George and Queen Mary to-night. . . .

"I went in early," said Mrs. Brosseau, with a slight touch of triumph, "and I was in the Throne Room from the very beginning of the ceremony. It was the first time I had ever been inside the palace. All I can say in describing it is that it was very ceremonious, in fact, I would call it dignified and wonderful."

The D. A. R. head wore a blue brocade gown with soft iridescent flower figures of pale gold and pale rose embroidered with pearls. The presentation ceremony over, she will spend the rest of the week in London attending a luncheon meeting of the D. A. R. board Friday.

Are we to understand that the Daughters of the American Revolution have moved their headquarters to London? If our Blacklist Party did not succeed in making the antics of the Daughters ridiculous, Mrs. Brosseau, obviously, intends to do it for us.

ditioned and modified by an act of the State Legislature in 1907 setting up a Public Service Commission with authority to regulate rates. This is a legal point upon which a court is the proper body to pass. The decision handed down may or may not be good law; apparently the ruling is based largely on the wording of the specific contract. The second link is that under the law the Public Service Commission was not only authorized but obligated to rescue the transit company from what the latter regarded as an unprofitable financial arrangement. This dictum would not depend upon a specific contract but would apply to rate-fixing bodies everywhere. It is of importance only in connection with the third link, which is that, due to the failure of the commission to act, it becomes the duty of the court to intervene with action of its own. This is a difficult and dangerous assumption which, if sustained by the United States Supreme Court, will virtually overthrow every rate-making body in the country, making it possible constantly to obstruct and revise their judgments by appeals to the bench. As a rule the courts do not interfere with the acts of an administrative officer or body except where gross malfeasance or bad faith is chargeable. This was not true of the New York Public Service Commission. In any event the commission did not err in lack of tenderness for the interests of the company. If it was faithless, it was toward the traveling public—in failing to demand, for instance, that enough cars be run to provide passengers with seats at least in non-rush hours. And the public will recall with a sense of irony and resentment that no court ever intervened to enforce rights in its behalf which the Public Service Commission failed to maintain.

But the last two links in the chain are weaker still. Having determined its right to intervene, the court decides that the company is entitled to a return on the replacement value of its property and, finally, it appears to rule that the return should be 8 per cent. Neither of these issues is a legal one properly referable to a court. Both have been under discussion for years by economists, politicians, and the public at large without the crystallization of any common opinion. If any policy is laid down, it should be done by a legislature which does not thereby establish an unchangeable precedent. We believe, too, that the award of an 8 per cent profit to the traction company is entirely out of line with existing conditions. While it may be granted that 8 per cent is not too high a return for one taking a business risk, the fact is that by the court's decision such a risk is practically eliminated for the company. Its profits are virtually guaranteed regardless of its management. And guaranteed investments do not pay 8 per cent. In New York City guaranteed mortgages sell for 5½ per cent, while the straphangers who support the subway and elevated lines are mostly persons who, on their tiny nest eggs, receive from the savings banks a maximum of 4½ per cent.

Finally we can see no such emergency confronting the company as to warrant an injunction permitting it to collect a seven-cent fare pending the suit for a new rate. The provisions for returning the extra sum to travelers in case the company loses its case are obviously unworkable. We commend to straphangers the advice of Representative La Guardia, a member of the House Judiciary Committee. As the injunction is against the city, not against individual passengers, Mr. La Guardia suggests that each traveler refuse to pay more than five cents and compel the company to prosecute him if it will—or can.

The Blacklist Party

THE NATION gave a party on May 9. To it were invited all persons whose names had been included in the D. A. R. blacklist, in the list of "radical" individuals and organizations prepared by the Key Men of America, or in any similar honor roll. The Blacklist Party was held at the Level Club in New York City, and almost 800 persons claimed the right of admission. The program was made up of speeches and stunts performed by Heywood Brown, Arthur Garfield Hays, Groucho Marx, William Pickens, James N. Rosenberg, Ruth Hale, James Weldon Johnson, MacAlister Coleman, Norman Thomas, Art Young, and others whose talents sprang spontaneously from the rich soil of "sedition." The party was particularly honored in the presence of Mrs. Helen Tufts Bailie, the Massachusetts member of the D. A. R. whose protest against the blacklist precipitated the recent controversy, and Mrs. Josepha Whitney, who led a number of New Haven members in resigning from the organization. Various prominent blacklisted individuals sent messages of congratulation and regret. We print below a few excerpts from the more interesting among them.

CLARENCE DARROW

You know, when I was young, I had no chance to get an education on account of having chosen poor parents who could not afford to spare the money. For that reason I was obliged to pick it up as I went along, with the help of my father, who was really a good scholar. Not having graduated anywhere at any time, I am especially proud of being included by the D. A. R. on their blacklist. The truth is, this is the first degree I ever had and I am very proud of it.

There is one thing about it, however, that makes me sad, and which at the same time administers to my pride of opinion: All my life I have been hearing people talk about progress. They talk about it with the cocksureness that some others talk of heaven. I always insisted that there was no such thing. The action of the noble dames convinces me that I am right, even if I hadn't known it before. Their ancestors were all of them rebels. The respectable people, like bankers, clergymen, lawyers, and judges, were on the other side; many of them fled to New Brunswick and other Canadian points to save their lives from the rebels, composed of the poor and the lawless who made up the Continental army.

My ancestors were also in this war, and outside of sex and my lack of conventional ideals, I would be eligible to membership in the organization even to the extent of a royal dame. I know that these people were not respectable; they were fighting existing ideas and vested wrong, and they not only took their lives but their reputations in their hands. They were cursed by the smug and respectable of that day, and now they are worshiped by the remote progeny which they have left behind; and this progeny, to show that it is conventional and respectable, is engaged in the old-time business of denouncing others who still think that this foolish world needs mending.

SENATOR WILLIAM E. BORAH

I have your note under date of May 3 stating that some days ago you sent me an invitation to your Blacklist Party. I did not receive the invitation. But I do not suppose it would be possible for me to attend in view of the great amount of work we have before us in the closing days of the session.

I noticed my name among the blacklist and I would naturally, therefore, be expected to be among them. But it is not my